

Tablighi Jamaat

Ulama e Arab Ki Nazar Mein

Taaleef

Muhammad bin Naasir al-Oraeni

Mutarjim

Abu Obaid Madani

Roman Transliteration

Rehan Syed Barey

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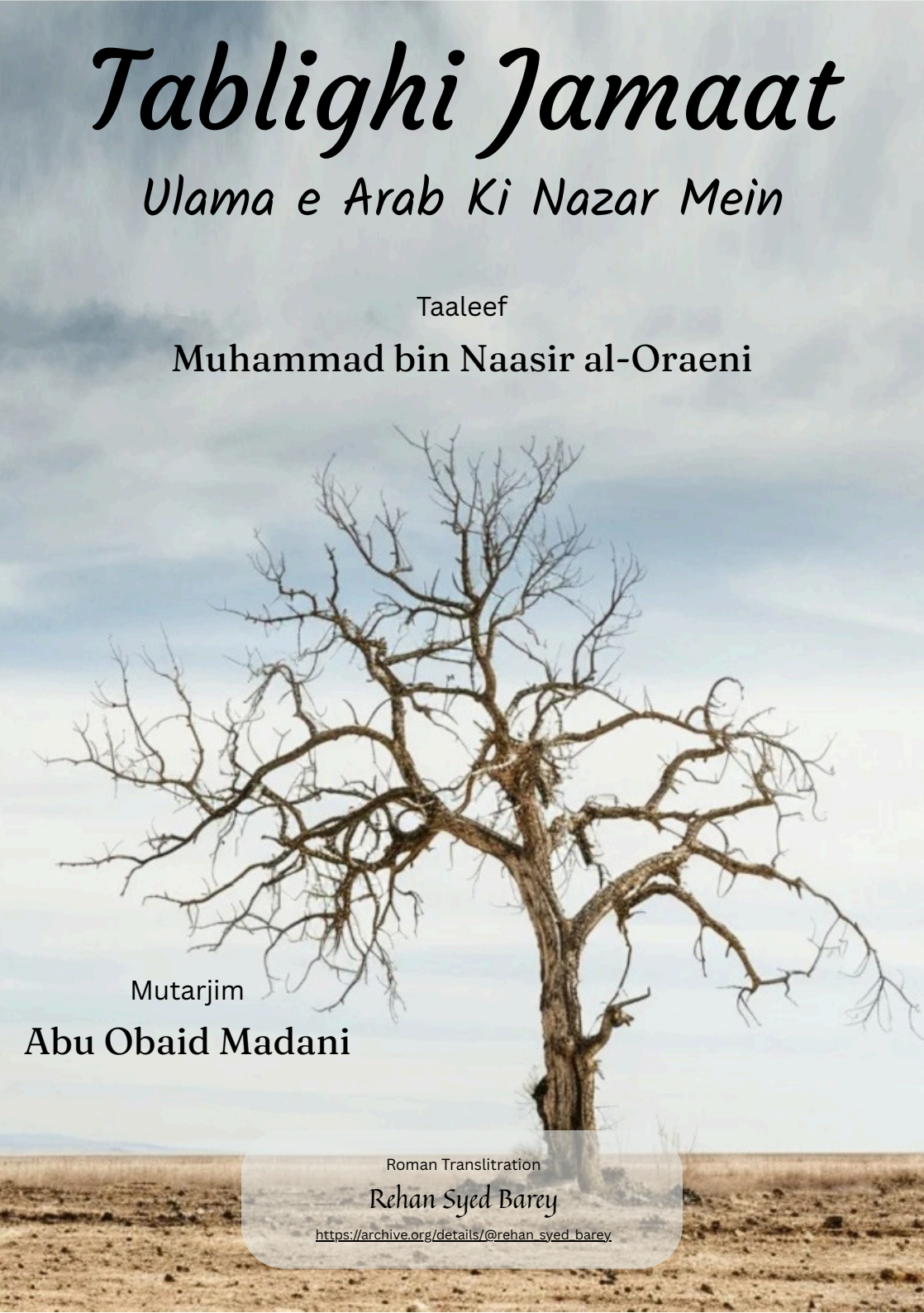


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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translitrators Note:

بِسْمِ اللَّهِ، الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ، وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. أَمَّا بَعْدُ:

Jhoot bolne waalo'n ke mutaalliq Allah Ta'ala ne waeed sunaai:

فَإِنْ آمَنُوا بِبِشْرٍ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾

Phir Agar Wo (ahle kitaab) Us cheez par imaan le aae'n jis par tum imaan laae ho tot beshak wo hidaayat pa jaaenge aur agar wo mu'n mode'n to phir wohi hain mukhaalifat mein, so unke muqaable mein aap ko Allah kaafi hai aur wohi khoob sunne waala, khoob jaane waala hai. (Surah al-Baqara 2: 137) [Tarjuma Ahsan-ul-Kalaam, Darussalam Edition]

Is aayat ki tafseer mein Haafiz Salahuddin Yusuf رحمه الله ne farmaya: Sahaba Kiraam رضي الله عنهم bhi isi mazkoora tariqa par imaan laae the, is liye Sahaba رضي الله عنهم ki misaal dete hue kaha jaa raha hai ke agar wo usi tarah imaan laae'n jis tarah aye Sahaba رضي الله عنهم! Tum imaan laae ho to phir yaqinan wo hidaayat-yaafta ho jaaenge. Agar zidd aur ikhtilaaf mein mu'n modenge, to ghabraane ki zaroorat nahi hai, unki saazishe'n aapka kuch nahi bigaad sakengi, kyouнке Allah Ta'ala aapki kifaayat karne waala hai. [Tafseer Ahsan-ul-Bayan, King Fahad Quran Printing Complex Edition]

Jo koi hidaayat ka talabgaar aur aakhirat mein najaat chaahta hai to uske liye zaroori hai ke wo waise imaan laae jaise Sahaba laae the. Waise hi daawat-o-tableegh ka kaam kare jaise wo karte the, kyouнке haq wohi hai jis par wo gaamzan the.

Abdullah bin Umar رضي الله عنه se riwayat karda hadees ka mafhoom hai Rasool Allah ﷺ ne farmaya: “Meri ummat tihattar (73) firqo'n mein bat jaaegi aur ek (1) firqa ko chod kar baaqi sabhi jahannaum mein jaaenge” Sahaba ne arz kiya: “Allah ke Rasool ﷺ ye kaunsi jamaat hogi?” Aap ﷺ ne farmaya: “Ye wo log honge jo mere aur mere sahaba ke naqsh-e-qadam par honge”. (Tirmizi: 2641)

Imam Auzaai رحمه الله ne farmaya: “Khud ko sunnat par jamaae rakho, jahan qaum ke log (salaf-o-saaliheen) ruk gae waheen ruk jao, jo unho'n ne kaha wohi kaho, jisse unho'n ne eraaz kiya usse eraaz karo, salaf-o-

saaliheen ke manhaj par chalo, jo cheez unke liye kaafi thi wohi hamare liye bhi kaafi hogi aur imaan baghair qaul ke durust nahi ho sakta, aur qaul baghair amal ke durust nahi ho sakta aur imaan, qaul, amal ye teeno baghair sahih niyat aur sunnat ki muwaafaqat ke durust nahi ho sakte”. (Al-Hilyah ma’ at-Tadheeb: V2 P291)

Hind-o-Pak mein Tablighi Jamat ko ek (1) deeni, islami jamaat/tehreek ka naam diya gaya hai. Halaanke salaf-o-saaliheen ke meezaan-e-haq par parakhne par ye ek (1) aisi jamaat saabit hoti hai jiske yahaan: Aqaaid mein kamzoriyaa’n, quboor se fawaaid, jhoote aur manghadat qisse kahaniyaa’n, manhaj-e-daawat mein inhiraaf aur sunnat-o-ulama haq ki mukhaalifat ki kai misaale’n paai jaati hain.

Ye kitaab Tablighi Jamat ke manhaj, aqaaid aur tareeqa-kaar par bahes nahi, balke is mein sirf arab ulama-o-muftiyaan ke wo aqwaal hai jin mein unho’n ne ummat ko Tablighi Jamaat se daraaya aur unse apne aap ko bachaane ka hukm diya hai.

Tablighi Jamaat se mutaalliq Aqaaid-o-Nazariyaat par Shaikh Talib-ur-Rahman (hz) ki ek kitab ‘Tableeghi Jamaat Taareekh-o-Aqaaid’ zaroor padhiye. Us kitab ko [yahan click karke](#) download keejiye

Is ‘Tablighi Jamaat Ulama-e-Arab Ki Nazar Mein’ kitab ka pehla roman edition, 2018 mein mukammal hua aur online upload kar diya gaya. Ab usi edition mein maujood ghalatiyo’n ki islaah ke baad, mushkil alfaaz ke mafhoom ko shaamil kiya gaya hai. Is roman edition mein maujood tamaam Qurani aayaat ko <https://quranwbw.com/> se liya gaya hai, aur ahadees aur aqwaal ke arbi matan ko urdu pdf dekh kar type kiya gaya hai.

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Aap se adaban guzaaarish hai ke is kitaab ko padhne ke baad doosro'n ke saath sawaab-e-jaariya ki niyyat se zaroor share keejiye. Allah meri is koshish ko meri aur logon ki islaah aur ukhrawi kamyaaabi ka zariya banaae aur qubool farmaae. Aameen

وَصَلَّى اللّٰهُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ.

Duaao'n ka taalib,

Rehan Syed Barey

Riyadh, Saudi Arabia

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Zaroori Note:

Ye mukhtasar kitabcha muallif ki faqat apni hi raae nahi, balke un kibaar¹ ulama ke fataawa-jaat aur ifaadaat² par mushtamil hai, jin mein se kuch apni jaan, jaan-e-aafreen ke supurd kar chuke hain aur kuch Allah Ta'ala ke fazl-o-karam se baqeed-e-hayaat hain. Masalan:

- ① Muhammad Ibrahim Aal ash-Shaikh رحمہ اللہ (Apne waqt ke Mufti-e-Aam)
- ② Abdul Aziz bin Abdullah bin Baaz رحمہ اللہ (Apne waqt ke Mufti-e-Aam)
- ③ Muhammad bin Saaleh al-Uthaimeen رحمہ اللہ (Rukn-e-Majlis Kibaar Ulama)
- ④ Muhammad Nasiruddin Albaani رحمہ اللہ (Apne Waqt Ke MaarooF Mohaddis)
- ⑤ Abdur Razzaq Afeefi رحمہ اللہ (Rukn-e-Majlis Kibaar Ulama)
- ⑥ Saleh bin Fauzan al-Fauzan رحمہ اللہ (Rukn-e-Majlis Kibaar Ulama)
- ⑦ Saleh bin Abdullah al-Abood رحمہ اللہ (Vice Chancellor, Madina University, Madina Munawwara)
- ⑧ Hamood bin Abdullah al-Tuwaijiri رحمہ اللہ (Riyadh Ke MaarooF Aalim)
- ⑨ Saleh bin Saad al-Suhaimi رحمہ اللہ (Raees Shoba Aqida, Madina University)
- ⑩ Ahmad bin Yahya an-Najami رحمہ اللہ (Jizan Ke MaarooF Aalim)
- ⑪ Abdul Qaadir al-Arnaout رحمہ اللہ (Khadim-e-Hadees Shareef, Damascus)

¹ T: (کبار) Bargazida, moazzaz, mukarram, kabeer ki jama, buzurg aadmi [RKT]

² T: (إفادات) (Uqala ya buzurgo'n ke) mufeed irshadaat, ilmi nukaat, fuyooz baatini [RKT]

Takhreez

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ، وَصَلَاةُ وَالسَّلَامُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَاصْحَابِهِ أَجْمَعِينَ :

‘Kashf-ul-Sitaar Amma Tahmiluhu’ ‘كشف الستار عما تحمله بعض الدعوات من أخطار’ Baad ud-Dawaat min Akhtaar¹ naami kitab meri nazar se guzri hai. Usko murattab karne ka maqsad Tablighi Jamaat ki baaz ghalatiyo’n ki nishaandahi hai. Ye jamaat logo’n ki bahut badi taadaad ko tableegh jaise muqaddas mission mein mashghool kar rahi hai. Jabke ye jamaat apne etikaad², manhaj³ aur ibtida ke lihaaz se gumraah hai.

Jaisa ke iski haqiqat se waaqif ulama ne be-shumaar dafa logo’n ko tambeeh farmai hai. Unho’n ne is qadar tasalsul aur tawaatur se mazkoora jamaat ki ghalatiyo’n ko bayan kiya hai ke ab naahi to uski gumraahi mein kisi qism ka shak baaqi reh gaya hai aur naahi us mein koi ibhaam⁴ hai ke unke saath chalna aur unke program mein shaamil hona haraam hai. Is liye musalmaano par waajib hai ke wo is jamaat se door rahe’n aur apne deegar bhaiyo’n ko bhi khabardaar kare’n.

Main musalmaano ko is baat ki talqeen karta hu'n ke wo is jamaat ke saath nikalne se tauba kare'n aur logo'n ko Allah Ta'ala ki taraf bulaane mein Ahle Sunnat wal Jamaat ke tariqe ki paerawi kare'n. Khusoosan Pak-o-Hind mein basne waale log is par ghaur kare'n aur is jamaat se door hone mein pahel kare'n. Kyounke Allah Ta'ala ne farmaya:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٣١﴾

Aur Apne Qareebi Rishtedaaro'n Ko Daraae'n. (Surah ash-Shuara 26: 214)

Aur farmaya:

وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ.

Taake Wo Jab Apne Qabile Mein Wapas Jaa'e'n To Unhe'n Khabardar

¹ T: Parda uthaana un khataaraat par jo baaz daawati (tehreeke'n) apne saath lekar aati hain [RSB]

² T: (اعتقادى) Etigaad se mansoob, wo baat jiska etigaad ho, jiska yaqeen kar liya gaya ho [RKT]

³ T: (مُتَّبِعْ) Tariqa, raasta. Par yahan muraad deen par chalne/amal karne ka 'tareeq ekaar' ya sahih raasta jis par chal kar insaan deen-e-islam ko samajhta aur us par amal akrta hai. Ye Quran-o-Sunnat ki buniyaad par ek (1) waazeh aur munazzam tariga-e-fikr-o-amal ko kehte hain [RSB]

⁴ T: (إيهام) Shak-o-shubha, confusion, ambiguity [RKT]

Kare’n, Taake Wo (peeche waale bhi Allah se) Dare’n. (Surah at-Tauba 9: 122)

Aur Farmaya:

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً ۚ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٣﴾

Aye Logo Jo Imaan Laae Ho! Tum Un Kaafiro’n Se Lado, Jo Tumhare Qurb-o-Jawaar Mein Hain Aur Chaahiye Ke Wo Tumhare Andar Sakhti Paae’n Aur Jaan Lo Ke Yaqinan Allah Muttaqiyo’n Ke Saath Hai. (Surah at-Tauba 9: 123)

Unhe’n chaahiye ke wo islaah-e-aqida par tawajjo markooz kare’n. Kyouнке ye deen-e-islam ki buniyaad hai aur ye ke Rasool Allah ﷺ samet deegar Ambiya ﷺ ne bhi apni daawat ka aghaaz isi se hi kiya hai. Jo bhi daawat is buniyaad par qaayam na hogi, wo nakaam-o-na-muraad hogi. Agar meri ye nasihat Tablighi Jamaat waale qubool kar le’n to bahut behtar soorat deegar mein tamaam musalmaano ko un logo’n aur unki daawat se bachne ki talqeen karta hu’n.

Khusoosan hamare mulk aur harmain sharifain ke rehne waalo’n ko jo ke Dawat-e-Muhammadi ﷺ ka markaz aur aalam-e-islam ke liye rehnuma ilaaqe hain. Taake unke aqaaid kharaab na ho’n. Main Shaikh Muhammad Naasir al-Oraeni ka shukriya adaa kara thu’n ke unho’n ne ‘Kashf-ul-Sitaar’ kitab likh kar is masla ki wazaahat bhi kardi aur musalmaano ke liye nasihat ka samaan bhi muhaiyya kiya. Allah Ta’ala unhe’n jazaae khair ataa farmae, kyouнке unho’n ne ek bahut bade waajib ko adaa kiya hai.

وَصَلَّى اللَّهُ وَسَلَّم عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

Saaleh bin Fauzan bin Abdullah al Fauzan

6th Moharram 1422h

Muqaddama

Tamaam taareefe'n Allah Ta'ala ke liye hain. Ham usi ki taareef karte hain, usi se hi madad maangte hain aur usi se hi bakhshish talab karte hain. Ham apne nafso'n ke shar aur bure aamaal se Allah Ta'ala ki panaah talab karte hain. Jise Allah Ta'ala hidaayat de-de use koi gumraah karne waala nahi aur jise Allah Ta'ala gumraah karde use koi hidaayat dene waala nahi.

Main gawaahi deta hu'n ke Allah Ta'ala ke alaawa koi ibaadat ke laayaq nahi, wo akela hai, uska koi shareek nahi. Main ye bhi gawaahi deta hu'n ke Muhammad ﷺ uske bande aur uske Rasool hain. Allah Ta'ala un par, unki Aal par aur unke Sahaba par durood-o-salaam naazil farmae.

Amma Baad: Yaqinan aqida-e-tauheed deen ki buniyaad aur millat ki asaas hai. Jis par Allah Ta'ala ne Nuh عليه السلام se lekar Muhammad ﷺ tak, tamaam Rasoolo'n ko mab-oos farmaya. Taake wo us daulat ko logo'n tak pohonchae'n. Allah Ta'ala ka deen ek hai, waqt, ilaaqa aur ummat ke badalne se us mein kisi qism ki koi tabdeeli waaqe nahi hoti.

Allah Ta'ala ka irshad hai:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ.

Aur Yaqinan Hamne Har Ummat Mein Ek Rasool Bheja Ke Allah Ki Ibaadat Karo Aur Taaghoot¹ Se Bacho. (Surah an-Nahl 16: 36)

Aur farmaya:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ۝٢٥

Aur Aapse Pehle Ham Ne Jo Bhi Rasool Bheja Uski Taraf Yehi Wahee Karte Rahe Ke Beshak Mere Siwa Koi Maabood Nahi, Lihaaza Tum Meri Hi Ibaadat Karo. (Surah al-Ambiya 21: 25)

Aur farmaya:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ وَاحِدًا ۚ لَا إِلَهَ إِلَّا هُوَ سُبْحَنَهُ عَمَّا يُشْرِكُونَ

¹ T: (طاغوت) Buth, asnaam, shayateen, maabudeen-e-baatil [RKT]

Halaanke Unhe Yehi Hukm Diya Gaya Tha Ke Wo Sirf Ek Maabood (Allah) Ki Ibaadat Kare'n, Jiske Siwa Koi Maabood Nahi Wo Us Shirk Se Paak Hai Jo Wo Karte Hain. (Surah at-Tauba 9: 31)

Beshak, daawat-e-tauheed ka matlab Akele Allah Ta'ala ki ibaadat ka hukm aur uske saath kisi ko uski ibaadat mein shareek karne se mana karna hai. Chaahe wo koi muqarrab farishta, koi rasool, koi wali, koi mureed ya koi aur hi kyoum na ho. Is azeem daawat ka etiqaad us par imaan, is baat ka taqaaza karta hai ke uske mukhalif har aadat, har baatil ibaadat aur har us tariqa ki mukhaalifat ki jaae, jise un baatil firqo'n ke rehnumao'n aur paerukaaro'n ne mukhtalif bidaat, shirkiyaat aur khurafaat ki shakl mein raaej kar rakha hai.

Is koshish mein salaf-o-saaliheen-o-khalaf¹ ne khaatir-khwaah kamyaaabi haasil ki hai, ke unho'n ne sunnat ki azmat ka parcham buland kiya, bidaat ki sarkobi ki aur is baat ki poori koshish ki ke unki ibaadat aur muamalaat Kitab-o-Sunnat ki taalimaat ke mutabiq ho'n.

Hamare zamana mein bhi be-shumaar log aqaaid, muamalaat aur len-den mein sahih raasta se hat chuke hain. Wo firqo'n aur grohon mein taqseem ho chuke hain, yehi sabab hai ke mafaad-parasto'n aur dajjaalo'n ka tola logo'n ko gumraah karne aur unhe'n seedhe raasta se hataane mein kaamyaaab ho chuka hai.

Ham ye khaufnaak manzar-kuni² islami mulko'n mein dekh sakte hain. Isi sabab se dushmanaan-e-deen ko islam par taana-zani³ ka mauqa haath aaya aur unho'n ne uski haqiqat ko daaghdaar karne ki koshish ki. Hatta ke unke daakhili umoor mein asar-andaaz ho gae. Chaahe un umoor ka taalluq deen se ho ya duniya se, jabke musalmano ki haalat-e-zaar ka aalam ye hai ke wo imaan ki kamzori ke sabab bolne ki bhi himmat nahi rakhte. Shaayar kehta hai:

لَمَّا تَرَكْنَا الْهُدَىٰ حَلَّتْ بِنَانِقُمْ ، وَهَاجَ لِلظُّلُمِ وَالطُّغْيَانِ طُوفَانٌ .

¹ T: (خَلَف) Saadatmand, farmabardaar, guzishta

² T (خَلَف) Wo nasl/log jo Sahaba Kiraam ﷺ, Taabaeen aur taba-taabaeen ke zamane ke baad duniya mein aae, mutakhhhireen [RSB]

³ T: (طَغْنَهُ زَنَى) Taana dena, tanz karna, tanqeed karna [RKT]

'Jab se hamne hidaayat (islam) ko chod rakha hai, tabse zulm-o-sarkashi ka toofan chadh aaya hai'.

Aye Allah ham tamaam muslamano ko Nabi ﷺ ki hidayat par qaayam farma, jab Aap ﷺ se hauz-e-kausar par mulaqaat ho to ham salamati se pohonchne waalo'n mein shaamil rahe'n. Aye Allah! Hame'n apni raza aur khushnoodi ki hidaayat de. Hamare mulko'n aur deegar islami mumaalik ko dushman ke makr-o-fareb se mehfooz farma. Toohi hamara kar-saaz aur hame'n kaafi hai aur tamaam taareefe'n Allah Ta'ala ke liye hain. Allah Ta'ala Nabi ﷺ Sahaba Kiraam ؓ aur Aap ﷺ ki aulaad par durood-o-salaam naazil farmae.

Muhammad bin Nasir al-Oraeni

Ibtidaaiya

Kisi zee-shuoor¹ musalman par ye baat makhfi nahi ke dushmanaan-e-islam har jagah aur har waqt deen-e-islam ko mukhtalif qism ke makr-o-fareb, be-shumaar saazisho'n aur shaitani chaalo'n se nuqsaan pohonchane ki koshish mein lage hue hain. Afraad-e-ummat ko maujooda haalaat mein Kitab-o-Sunnat ke saath chimat jaane ki sakht-tareen zaroorat hai. Unhe'n chaahiye ke wo Allah Ta'ala aur uske Rasool ﷺ ke tariqo'n ko apnaae'n aur har us dushman ko apni safo'n se nikaal baahar kare'n, jo unke aqide, aamaal aur ibadaat ko kharaab karne ki koshish kar raha hai aur unhe'n us raasta se hataane ki koshish kar raha hai. Jiske liye Allah Ta'ala ne unko paida kiya aur phir unki rehnumaai ke liye rasool mab-oos farmae. Allah Ta'ala farmate hain:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥١﴾

Aur Maine Jinno'n Aur Insano'n Ko Faqat Apni Ibaadat Ke Liye Hi Paida Kiya Hai. (Surah adh-Dhaariyaat 51: 56)

☞ Kuch dushman to zaahiri hain, jo din-raat islam ke khilaaf saazisho'n ke jaal bicha rahe hain aur kuch poshida hain. Jo zohd-o-faqar² ka labaada³ odh kar makr-o-fareb aur daghabaazi se kaam lekar deen-e-islam ke liye nuqsaan ka baais ban rahe hain. Ye chand jamaate'n hain, jinka hadaf hamare mulk aur shahr hain. Ye hamare (Arab) ilaaqo'n ko khaas taur par hadaf banaae hue hain. Kyounke *khaleej-e-arab* mein hi islam kuch sahih shakl mein baaqi reh gaya hai. Ye jamaate'n yaha'n ka aman bhi tabaah karna chahti hain aur yaha'n apna asr-o-rusookh badha kar *bidaat*, *khurafaat* aur *shirkiaayat* ka beej bone ki bhi koshish kar rahi hain.

☞ In halaat mein maine zaroori samjha ke un jamaato'n aur firqo'n ke khaufnaak chehre se naqaab hataau'n, taake Allah Ta'ala ke yaha'n bari-uz-zimma ho saku'n. Logo'n ke liye hujjat qaayam kar saku'n aur apne bhaiyo'n ke saamne haqaaqi tasht-az-baam⁴ kar saku'n ke jin se wo naa-

¹ T: Samajhdaar, hoshiyaar, aqalmand, daana [RKT]

² T: (زُيْد) Parhezgaari, taqwa [FL] (فَقْر) Bhook, iflaas, ghurbat, mohtaaji [RKT]

³ T: (لَبَّادَة) Lamba jaama, chugga, jubba [RKT]

⁴ T: Zaahir, khula hua, mashhoor [RKT]

waaqif hain. Mera maqsad ummat-e-islam ko nasihat karne ke alaawa kuch nahi.

Yaad rakhiye, baaz jamaate'n zaahiri taur par to *nasihat*, *khair-khwahi* aur *bhalaai* ki taraf bulaati hain, magar pas-e-parda¹ wo awaam-un-naas ko *halaakat* aur *tabaahi* ki taraf le ja rahi hain. Mera imaan hai ke musalsal koshish aur an-thak mehnat rang la sakti hai. Main ummeed karta hu'n ke hamari koshish khaalis Allah Ta'ala ki raza aur khushnoodi ke liye hai aur ye faaeda se khaali nahi.

Is maidan mein sabse behtareen baat, jisse ham apni baat ka aghaaz kar sakte hain, wo Allah Ta'ala ka farman hai:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ.

Aur Jo Tumhe'n Rasool De'n Wo Pakad Lo Aur Jisse Roke'n Usse Ruk Jaao. Aur Allah Ta'ala Se Darti Raho Beshak Allah Ta'ala Sakht Azaab Waala Hai. (Surah al-Hashr 59: 7)

Aur farmaya:

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ

Kya Unke Koi Shareek Hain Jinho'n Ne Unke Liye Deen Bana Daala Jiski Allah Ta'ala Ne Ijaazat Nahi Di. (Surah ash-Shoorah 42: 21)

Aur farmaya:

ثُمَّ جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾

Phir Ham Ne Aapko Deen Ki Waazeh Raah Par Qaayam Kar Diya So Tu Usi Par Laga Reh Aur Un Logo'n Ki Khwahishaat Ki Paerawi Na Kar Jo Kuch Nahi Jaante. (Surah al-Jaathiya 45: 18)

🌀 Ummat-e-Muslima us waqt mukhtalif firqo'n aur grohon mein bat chuki hai. Ek jamaat ke log doosri jamaat ke afraad ko dekhna bhi pasand nahi karte. Nabi ﷺ ki irshad farmai hui baate'n ek-ek karke roz-e-raushan ki tarah waazeh ho rahi hain. Ye Aap ﷺ ki nabuwwat aur sacchai ki daleel hai.

¹ T: (پس پردہ) Parde ke peeche, chup kar, back-stage [RKT]

Nabi ﷺ ne farmaya: *“Tum Mein se jo koi taweel umr paaega, wo bahut ziyaada ikhtilaaf dekhega, lihaaza tum meri sunnat aur mere baad mere hidaayat-yaafta khualfa ki sunnat ko laazim apnana, use daanto’n ke saath mazbooti se pakad lena aur (deen mein) nae kaamo’n se bachna, kyouнке har naya kaam bidat hai aur har bidat gumraahi hai”*.
(Abu Dawood; Tirmizi; Ibne Majah)

Aur farmaya: *“Qiyaamat ke qareeb kuch log paida honge, jo deen aur duniya ko khalat malat kar denge. Wo logo’n ke liye narmi ikhtiyaar karne ke sabab bhed ki khaal ka libaas pehnenge. Unki zubane’n to shahed se meethi hongi, magar unke dil bhediyo’n ke dilo’n ki tarah honge”*.¹

☞ Yaqinan is hadees-e-mubaaraka mein zikr ki gai tamaam khabre’n har saahib-e-fikr ke liye waazeh hain. Khusoosan is zamaana mein to waazeh-tareen hain. Iski misaale’n be-shumaar hain. Zaahir mein *husn-o-akhlaaq* aur baatin mein *ghalaazat-o-buraai*, *kitab-o-sunnat* par mabni fatawa-jaat ko radd karna. *Ulama-e-salaf* ke mutaalliq *taan-o-tashni*, maujooda daur ke ulama ko bura bhala kehna. *Khwahishaat ki paerawi*, *apni-apni raae pesh karna*, *duniya ko deen par tarjeeh*, *bidaat aur buraai ka phaelna* ye sab kuch hamare saamne hai. Allah Ta’ala isse mehfooz farmae. Ameen

☞ Imam Ahmad bin Hambal رحمه الله farmate hain: *“Allah Ta’ala ka shukr hai, ke jisne jab bhi Rasool mab-oos karne ke darmiyan waqfa kiya to Ahle Ilm ko taufeeq di ke wo logo’n ko raah-e-haq ki taraf bulaate rahe aur gumraahiyo’n se door rakhne ki koshish karte rahe. Unki takleefo’n par sabr karte rahe. Allah Ta’ala ki kitab ke zariye murda dilo’n ko zinda karte rahe. Allah Ta’ala ke ataa-karda noor (Islam) se dil ke andho’n ko raushni ataa karte rahe.*

Shaitan ke kitne hi qatl-karda logo’n ko unho’n ne zinda kiya aur kitne hi uske gumraah-karda the, jin ko unho’n ne seedha raasta dikhaya. Pas kaisa asar hai un ulama ka logo’n par? Aur kaisi acchi koshishe’n hain, baatil ka raasta rokne ke liye? Kis qadar unho’n ne Allah Ta’ala ki kitab ko jaahil logo’n ki baatil taaweelo’n se bachaaya aur kis

¹ T: No reference mentioned in the urdu pdf [RSB]

qadar baatil parast logo'n ke asar ko khatam kiya aur bewaqoofon ki tehreef (tabdeeli) se Allah ke deen ko mehfooz kiya?".

☪ Ham Allah Ta'ala ka shukr adaa karte hain aur uski taareef karte hain ke usne hame'n apne bando'n mein se aise ulama aur muballigh muhiyya kiye jo is deen se bidat-o-khurafaat ko pare hataane mein lage hue hain aur logo'n ko daleel aur hujjat ki raushni mein deen pohonchaane ki koshish kar rahe hain, wo apni taalifaat aur kutub ke zariye bhi logo'n ko haq baat ki taraf daawat de rahe hain. Jo haq ka taalib hai, uske liye koi mushkil baaqi nahi rahi hai.

Unke muqaabil kai mafad-parasto'n ne awaam-un-naas ko asal deen se hata diya. Unhe'n gumraahi ke raasta par daal diya hai. Kyoune unki ibaadat aur daawat makr-o-fareb par qaayam hai. Allah Ta'ala hame'n aise andhe-pan aur gumraahi se bachne ki taufeeq ataa farmae.

Mashoor kahaawat hai ke baaz dafa kisi kaam mein insaan ki mehnat aur mashaqqat use dhoka mein daal deti hai ke wo jise accha khayaal karta hai, wo haqiqat mein accha nahi hota hai.

☪ Wo shakhs jo aalam-e-islam ke haalaat ka baghaur jaaiza lega, use is baat ka idraak¹ karne mein qatan koi dushwaari pesh nahi aaegi ke mukhtalif jamaato'n ne mukhtalif shaklo'n mein use gher rakha hai. Taajjub ki baat hai ke har ek jamaat logo'n ki islaah aur khair-khwaahi ka daawa karti hai, jabke unki aara, aqwaal, khayalaat, tariqa, manhaj ek doosre se yaksar mukhtalif hai. Wo ye bhi pehchan lega ke in jamaato'n ka maqsad logo'n ko dhoka aur fareb dene ke siwa kuch nahi hai. Wo musalmano ko nuqsan pohonchaane aur unhe'n mutazalzal karne ke siwa koi khidmat sar-anjam nahi de rahi hain.

Is kitabcha mein hamari pesh-e-nazar wo jamaat hai jo barre-sagheer ke mumalik se paida hui hai. Hindustan uska asal markaz hai, ye ek aisa mulk hai jaha'n aag, gaae aur deegar aisi hi cheezo'n ki ibaadat ki jaati hai. Ye aisi jamaat nahi jo Makkah Mukarrama ya Madina Munawwara joke wahee-e-Ilaahi ki jagah se nikli ho. Ye aisi jamaat hai jisne Allah Ta'ala ki taraf se naazil-shuda noor-e-hidayat ko logo'n tak pohonchaane

¹ T: (اِدْرَاک) Khayal, tasawwur, salaahiyat, samajh-boojh [RKT]

se rok rakha hai.

Ye jamaat *soofiyo'n* ke tariqe par amal-paera aur ajmi logo'n ko *bidaat-o-khurafaat* ka sabaq dene waali hai. Afsos ki baat to ye hai ke is jamaat ke saath hamare mulko'n ke bahut se log bhi shareek ho gae hain. Jabke hamara mulk yaane (Saudi Arab) to tauheed ki buniyaado'n par qaayam hai. Allah Ta'ala arab mumaalik ko aisi bidaat se mehfooz farmae.

Hame'n ye bhi pata chala hai ke baaz logo'n ne is jamaat ke umara¹ ki baeyat kar rakhi hai aur usse badh kar taajjub ki baat ye hai ke aurate'n bhi is bidaat aur khurafaat waali bait mein shaamil hoti hain. *SubhanAllah*.

Kya un logo'n ki aql kamzor hai ya deen? Islam mein kisi baeyat ka tasawwur nahi, magar Sahaba Kiraam رضي الله عنهم ki baeyat Rasool Allah ﷺ ke liye ya phir aam musalmaano ki imam apne (khalifa) ke liye. Dar asal baat ye hai ke baaz jagah ahle ilm ke na hone ya phir logo'n tak baat na pohonchne ki wajah se ye jahaalat phail rahi thi.

Logo'n ne shuru-shuru mein to is jamaat ke kaam ko bahut pasand kiya, magar jab baaz ulama ki koshish se ya unke saath chalne waale jin logo'n par is jamaat ki haqiqat khul gai wo usse kinaara-kash hona shuru ho gae. Is jamaat ki haqiqat se parda uthaane waalo'n mein ek naam Shaikh Hamood bin Abdullah at-Tuwaijiri رحمته الله bhi hain. Jinho'n ne 'القول البليغ في التحذير من جماعة التبليغ' 'Al-Qawl-ul-Baleegh fit-Tahzeer min Jamaat-ut-Tableegh'² naami kitab likhi.

Uske muqaddame mein P20 par unho'n ne ye alfaaz raqm kiye hain:

"Ye bidati aur gumraah jamaat hai, unke kaam ka andaaza wo nahi jo Rasool Allah ﷺ aur Sahaba Kiraam رضي الله عنهم aur Taabaeen-e-Azzaam رضي الله عنهم ka tha. Ye log gumraah soofiyo'n ke tariqe ki paerawi aur baaz bidat ka irtekaab karte hain". Wo unke saath nikalne ke mutaalliq farmate hain: *"Main sawaal karne waale aur deegar tamaam musalmano ko*

¹ T: (أمرًا) Hukkaam-e-sultanat, mamlakat ya darbaar ke bade log, ahle-iqtadaar, nobles [RKT]

² T: Tablighi Jamaat ke khatraat ke baare mein waazeh aur sakht tambeeh [RSB]

nasihat karta hu'n ke unse bachne ki koshish karo, ye log shirk, bidaat, khurafaat aur andhi aqidat ke andhero'n mein taamak-toiyya'n maar rahe hain. Agar tum log apna deen, imaan mehfooz rakhna chahte ho to muqaami satah par unka ta-aawoon¹ karo aur naahi shehro'n se baahar unke saath jaao".

Isi tarah Ash Shaikh Saad al-Hussain ne apni kitab 'Haqiqat-ut-Tawheed ila-Allah Ta'ala wa ma Ikhtassat bihi Jazeerat-ul-Arab'² mein likha (jabke unho'n ne 8 saal Tablighi Jamaat ke saath lagaae hain): "Maine apni zindagi ke chand saal is jamaat ke saath guzaare hain, main unke saath chalta raha, unki taa'eed aur unke mutaalliqaan eterazaat ka jawaab deta raha, agarche meri wo baate'n dalaail se khaali aur ilmi andaaz se hat kar hoti thee'n, magar main phir bhi Tablighi Jamaat ka difaa' karta rha. Ek din Rajab 1606h³ mein mujhe chand aise shawaahid miley jin se saabit hua ke ye log tasawwuf, bidaat, khurafaat aur baaz dafa shirk jaisi laanat mein mubtala ho jaate hain. Ye sab kuch ek aalim-e-deen se bahes-o-mubaahasa ke baad saabit huee'n. Wo meri nisbat kahee'n ziyaada us jamaat ke saath chale the aur unki haqiqat ko pehchaan kar unse peeche hat gae. Unho'n ne is baat ka inkishaaf bhi kiya ke khud unho'n ne aur unke khandaan ki kai aurato'n ne Tablighi Jamaat ke sarbaraah ke haath par Delhi (Hindustan) mein Soofiya ke tariqa ke mutaabiqa baayat bhi ki hai. Unho'n ne daleel ke taur par mujhe Tablighi Nisaab kitab bhi dikhai. Main ye dekh kar hairaan reh gaya ke unho'n ne ajmi logo'n ko tableegh ke liye alag se ye kitab tarteef de rakhi hai, jis mein bidaat, khurafaat aur shirkia baate'n maujood hain".

Phir kehte hain: "Haq ko qubool karne ke alaawa mere paas koi chaara-e-kaar na rha, Allah Ta'ala ne meri madad farmai aur main apni saabiqa jamaat (Tablighi) ke mutaalliqaan taassub ka parda chaak karne mein kaamyab ho gaya. Maine apna farz samajhte hue sabse pehle us jamaat ke akabireen aur uske saath nikalne waalo'n ko samjhane ki koshish ki, magar jab maine dekha ke wo un baatil nazariyaat ko chodne

¹ T: (تَعَاوُن) Ek-dosre ki madad karna [RKT]

² T: Allah Ta'ala ki tauheed ki haqiqat aur jazirah al-arab ki khusoosiyat [RSB]

³ T: Urdu pdf mein yahan shayad 1406 ki jagah ki jagah 1606 chap gaya [RSB]

ke liye taiyaar nahi to maine aam logo'n ko us jamaat ke khatraat aur ghalatiyo'n se aagaah karne ka iraada kiya".

Mazkoora kitab mein baaz ulama ne intihaai mufeed aara raqm ki hain, jin mein Ash Shaikh Dr. Saaleh bin Fauzan al-Fauzan, Ash Shaikh Dr. Saleh bin Abdullah al-Abdood aur Ash Shaikh Dr. Saleh bin Saad al-Hussaini hain. Maine munaasib samjha ke un ulama ki aara mein se chand ikhtibasaat qaraeen ki khidmat mein pesh karu'n.

Ash Shaikh Saaleh Fauzan (as Saudiya) farmate hain: *"Aakhir mein ye kehna chahunga ke jis daur mein ham zindagi ke ayyaam poore kar rahe hain, un dino'n ajeeb-o-ghareeb afkaar se waasta padh raha hai. Mukhtalif jamaate'n daawat-o-tableegh ke naam par hamare mulko'n mein baatil nazariyaat phaelaane ki koshsh mein masroof hain".*

"Jaisa ke Tablighi Jamaat aur uske alaawa kai jamaate'n. Un sab ka maqsad ek hi hai ke Daawat-e-Tauheed ko nakaam karke uski jagah doosri fikr laai jaae. Ghaur kare'n to unke ahdaaf aur maqaasid un logo'n se mukhtalif nahi hain, jo guzishta adwaar mein tauheed-e-Baari Ta'ala ki mubaarak daawat ko khatam karne ki nakaam koshish karte rahe. Un mein se har ek ko ye shaitani marz laahiq hai ke kis tarah tauheed ki daawat ko khatam kiya jaae? Sabka maqsad aur hadaf ek hi hai, magar tariqe mukhtalif hain. Unki manzil ek, jabke mansuba-bandi mukhtalif tareeqo'n se ki ja rahi hai".

"Agar ye jamaate'n haq par hotee'n aur unka maqsad logo'n ko Allah Ta'ala ki taraf bulaana hota to ye apne mulko'n ko chodkar jaha'n us daawat ki hamare mulko'n ki nisbat ziyaada zaroorat hai, hamare yahan na aatee'n. Ye log grohon ki shakl mein arabi mumalik ka rukh kar rahe hain, kya unho'n ne apne mulko'n mein ye daawat sab tak pohonchadi hai? Yaqinan aisa nahi, ye to sirf hamare mulko'n se tauheed ki daawat aur uski barakaat ko khatam karne ki koshish mein lage hue hain. Ye in mulko'n ko sahih raasta se hata kar apne mulko'n ki tarah baatil tariqo'n aur tedhe raasto'n par daalna chahte hain. Ye fitna-o-fasaad, ikhtilaaf-o-taassub aur firqa-baazi ka beej yaha'n bhi bona chate hain".

“Unho’n ne jab dekha ke hamare mulk mein ittefaaq, rawadaari, hukmraano’n aur awaam ke darmiyan ham-aahangi, afraad aur jamaato’n ke darmiyan khushgawaar mahol hai. Yaha’n tauheed ki nemat maujood hai, uski barkat har jagah dekhne ko milti hai, shariyat ki baala-dasti¹ hai, hudood ka nifaaz hai, neki ka hukm diya jaata hai, buraai se roka jaata hai, sharai usool-o-qawaaid ki paasdaari² ki jaati hai. To un logo’n ne chaaha ke us nemat ko cheen liya jaae aur is mulk mein doosre mulko’n ki tarah afra-tafri, aqide ka bigaad, shirk-o-bidaat aur khurafaat ko raaij kar diya jaae. Agar ye maqsad nahi to bataaiye ye apne mulk chodkar yaha’n kis liye aate hain? Un mulko’n ko chodkar jaha’n shirk-o-bidaat aur jahaalat ki andheri raat hai? Un mulko’n ka safar kyon karte hain jaha’n aqida-e-tauheed ka sooraj poori aab-o-taab ke saath jagmaga raha hai?”

Ash Shaikh Dr. Saleh al Abood (as Saudiya) farmate hain: *“Ye baat acchi mehsoos hoti hai ke ham Tablighi Jamaat aur Ikhwan Jamaat ko mizaan-e-adl mein tolne ki koshish kare’n. Ye dono jamaate’n baahar se waarid hui hain aur Jazeera arab ke saath unka qatan koi taalluq nahi. Dar-asal ye daawat-e-Ilallah ka naara lagaakar Jazeera arab mein daakhil hui hain. Ham unse poochna chaate hain ke kya tum apne mulko’n se shirk, bidaat aur jahaalat ko khatam kar chuke ho? Kya tum waha’n ki islaah se faarigh ho gae ho, ke idhar ka rukh kiya hai? Kya tum ne waha’n Tauheed ka danka baja diya hai aur usko amalan qaayam kar chuke ho? Unke paas apne mulko’n mein qabro’n par shirk ke adde maujood hain, musalmaano ki haalat qaabil-e-zaar hai. Muqami log ziyaada haq rakhte hain ke ye inko Allah Ta’ala ki Tauheed ki taraf bulaae’n. Hamare mulk Saudiya ka jaha’n tak taalluq hai to Allah Ta’ala ke fazl-o-karam aur uske ehsaan se yaha’n tauheed ka bol-baala hai”.*

“Yaha’n amn-o-amaan hai. Yaha’n nabawi daawat qaayam hai aur tamaam atraaf mein uska asar phail raha hai, khusoosan un mulko’n mein iske asaraat dekhne ko mil rahe hain, jaha’n Saudi Arab ki tarah Tauheed-e-Baari Ta’ala ki daawat aur shariyat ka amali nifaaz nahi hai. Lihaaza ham kehna chaahenge ke un jamaato’n ko us kaam se ruk jaana

¹ T: (بالا دستی) Kisi par ikhtiyaar hona, taaqat ka istemaal karna, zabardasti [RKT]

² T: (پاسداری) Nigehbaani, muhaafazat, tarafdaari [Urduinc]

chaahiye. Unhe’n chaahiye ke apne dilo’n se taassub, ghuroor, takabbur, groh-bandi, hasad aur keena nikaal kar khaalis Allah Ta’ala ki raza ke liye kaam kare’n aur uski Tauheed ko phaelane ki koshish kare’n”.

Ash Shaikh Dr. Saleh as-Suhaimi “Tablighi Jamaat” ke mutaalliq farmate hain: *“Ye jamaat soofiyo’n ke tariqa par amal-paera hai. Masalan Naqshbandi, Soharwardi, Qadri, Chishti waghaira. Unke paerukaar ek khaas muqaam par pohonch kar in chaaro’n tareeqo’n mein se kisi ek tariqa ke mutaabiq baeyat karte hain. Ye log Qurani Aayaat aur Ahadees-e-Mubaaraka ko badal daalne ya unka mafhoom ghalat bayan karne se qatan nahi ghabraate. Ye Jihad Fee Sabeelillah ki aayaat-o-ahadees ko apne mission par fit karte hain. Ye jihad ke mutaalliqa dalaail ko mujaahada-e-nafs aur Tablighi Jamaat ke saath nikalne aur bidati tableegh sair-o-siyaahat par fit karte hue Allah Ta’ala ka khauf dil se nikal dete hain. In logo’n ke paas be-shumaar bidate’n aur laa-mutanaahi¹ jahaalat hai. Ye log deen ke buniyaadi qawaaid se bhi waaqif nahi. Dar-haqiqat ye logo’n ko Aqida-e-Tauheed aur Ulama-e-Haq se mutanaffir² kar rahe hain”.*

“Ye log deen-e-Islam ki taalimaat aur uski nashr-o-ishaa-at par din raat sarf karne waale ulama ko taana dete hain ke wo daawat-e-Ilallah chodkar aise hi mashghool ho gae hain. Ye log un buniyaadi qawaaid aur mabadiyaat-e-Islam³ ka ilm haasil karne ki bhi koshish nahi karte. Jinka jaanna har daawat dene waale ke liye zaroori hai. (antaha⁴)”.

Allah Ta’ala hamare ulama-e-kiraam ko jazaae khair ataa farmae ke jinho’n ne un jamaato’n ki haqiqat logo’n ke saamne bayan ki. Allah Ta’ala unke ilm-o-amal aur umro’n mein barkat ataa farmae aur unki nekiyo’n mein zabardast izaafa farmae.

Logo! Main Allah ka waasta de kar kehta hu’n ke in gumraah jamaato’n se bach jaao aur apne aapko unki taraf mansoob na karo. Unki taadaad

¹ T: Limitless, infinite [RKT]

² T: (مُتَنَفِّرٌ) Nafrat karne waala, karaahat karne waala, bezaar [RKT]

³ T: (مَبَادِيَاتِ اِسْلَام) Islam ke bunyaadi usool [RSB]

⁴ T: (اِنْتَهَى) Khatam hua, waqfa ki jagah [RKT]

ko ziyaada na karo. Tum un logo'n mein shaamil hone se bacho, jinhe'n shaitan dhoka de kar aahista-aahista gumraahi ke gadhe mein ja phenkta hai aur unhe'n azaab ki rassiyo'n mein jaa-jakadta hai. Ye log apne Nabi Muhammad ﷺ ki hidaayat ko pasand nahi karte, naahi unhe'n Sahaba Kiraam رضی اللہ عنہم, Taabaeen-e-Azzaam رضی اللہ عنہم aur Salaf-e-Saaliheen رضی اللہ عنہم ka tariqa accha lagta hai. Kisi shayar ne kya khoob kaha hai: *"Jaahil ki mehfil mein kabhi na baitho, Tum usse bachte raho, bachte raho. Kitne hi jaahil hain ke unho'n ne aqalmando'n ko milkar unhe'n paagal bana diya"*.

"Aadmi dosto'n se pehchaana jaata hai. Jab dono ek jaise hi ho'n".

Aye Allah! Hame'n haq baat ko saccha karke dikha aur uski paerawi karne ki taufeeq ataa farma aur Aye Allah! Hame'n baatil ko jhoota karke dikha aur usse bachne ki taufeeq ataa farma. Haq aur baatil ko hamare liye khalat-malat na kar. Beshak tu duaon ko sunne waala hai.

🌀 Tablighi Jamaat ke apne hi kuch usool-o-qawaaid hain aur ahdaaf hain jin par wo kaam kar rahi hai. Unko sirf wohi jaan sakta hai jo us jamaat ka intihaai qareebi aur khaas-ul-khaas hai. Unki kuch khaas kitabe'n hain, masalan Tablighi Nisaab (Jise wo ajmi ilaaqon mein padhte hain) ye apni tamaam khufiya majlison, mukhtalif gharon mein jaane aur tablighi sair-o-siyaahat (garmiyo'n mein thande ilaaqon mein jaana, Europe ka safar waghaira) in sab kaamon ko Allah ke raasta mein nikalne aur jihaad fee sabeelillah se taabeer karte hain. Ek Arab Tablighi ki daawat ko France mein kuch logo'n ne qubool kiya. Wo lambi-lambi taqreere'n karta hai, jinki koi buniyaad aur daleel nahi.

Dar-haqiqat jiske paas khud kuch na ho wo doosron ko kya de sakta hai? Wo baeroon-e-mulk daawat-e-Ilallah ke naam se safar bhi karta hai, halaanke wo deen ka itna bhi ilm nahi jaanta ke doosron ko buniyaadi baate'n hi sikha sake aur wo is taaleem (Tauheed) ko bhi radd karta hai, jo hamare mulkon mein mashoor hai. Jabke hamara mulk wahhee ke nuzool ka muqaam aur risaalat-e-Muhammadiyah ﷺ ka mamba¹ hai. Wo us noor ka inkaar karta hai jo is mulk se phoot-ta aur usne chaar-soo

¹ T: (مَنْبَع) Asal, nikalne ki jagah, muqaam-e-zuhoor, masdar [RKT]

phaile jahaalat ke andhere ka qila-qama kiya. Afsos ki baat to ye hai is tableeg se baaz ulama bhi dhoka khaa gae hain, awaam ki to baat hi kya kare’n?

☪ Agar aap Europe ka daur akare’n to taqreeban har badi masjid mein aapko koi na koi saahab nazar aaega, jisse log sawaal-o-jawaab kar rahe hain aur islam ke mutaalliq malumaat haasil kar rahe hain. Ek dafa main khud ek masjid mein maujood tha, waha’n ek ajmi tablighi shakhs dars de raha tha. Wo usi faasid aqida ki tableegh kar raha tha jo logo’n ko Allah Ta’ala tak pohonchaane ki bajaaye gumraahiyo’n par daalne ka sabab hai. Ye aqaaid tariqe aur silsile soofiya ke hain. Jaisa Qaadri, Rifaai, Jeelani, Dehelwi, Badawi waghaira aur un silsilo’n ki taadaad saekdo’n mein hai. Ye silsile ba-zom-e-khaweesh¹ ashaab-e-karamaat, kashf aur ilhamaat waalo’n ke hain. Dar-haqiqat ye wo log hain, jinho’n ne Allah Ta’ala ke paida-karda azaad bando’n ko ghulam bana rakha hai. Ham is badd-bakhti se Allah Ta’ala ki panaah talab karte hain. Allah Ta’ala farmate hain:

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ۚ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ ﴿١٠﴾

Aur Allah Ta’ala Ke Alaawa Ko Na Pukaaro Jo Aap Ko Faaida Nahi De Sakte Aur Na Hi Nuqsan Kar Sakte Hain, Agar Aap Ne Aisa Kiya to Yaqinan Aap Zaalimo’n Mein Se Honge. (Surah Yunus: 106)

Aur Nabi ﷺ ne farmaya: *“Jo shakhs is haal mein faut hua ke Allah Ta’ala ke saath kisi ko shareek thehraata tha to wo aag mein daakhil hoga”*. (Bukhari)

☪ Meri khwahish thi ke main *Bilaad-e-Arab* mein (Allah Ta’ala in mumaalik ko har aafat se bachae) kisi Shaikh se milunga aur wo apni baat is tarah shuru karega ke un logo’n ki daawat-e-zikr, fikr, ghaiz-e-basar (nazre’n jhukaana) waghaira ke mutaalliq hai aur mere zehen mein Allah Ta’ala ka ye farman garidsh karne lage:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۖ

(Aye Nabi!) Aap Momin Mardo’n Se Keh Deejiye Ke Wo Apni Nazre’n Neechi Rakhe Aur Apni Sharmgaaho’n Ki Hifaazat Kare’n. (Surah an-Noor: 30)

¹ T: (بِرُغْمِ خَوْشٍ) Apne khayaal mein, apne gumaan mein [RSB]

Lekin maamla iske bar-aks nikla. Wo to apne hi andaaz mein baat karte hain. Ye log Qurani Aayaat aur Ahadees ke alfaaz kam hi zikr karte hain aur nusoos-o-dalaail ke apne hi maane bayan karte hain. Un mein se ek ghaiz-e-basar (nazar jhukane) ka matlab ye bayan kar raha tha ke agar ham dekhe'n ke koi buraai kar raha hai ya apne ghar mein koi bura kaam kar raha hai to ham usko mana na kare'n aur naahi us par kisi qism ki sakhti kare'n. Balke ham nazre'n jhukale'n aur use buraai karne de'n, taake wo hamare akhlaaq se mutaassir hokar hamare saath aajaae. Pataa nahi Allah Ta'ala ke is farman ki ye tafseer unho'n ne kaha'n se akhaz ki hai aur daawat-e-deen ka ye usloob un logo'n ne kaha'n se seekha hai?

Kya ye log Allah Ta'ala ki baaz aayaat par imaan laate hain aur baaz se inkaar karte hain. Kya ye apne masaail ki daleel sirf Tablighi Nisaab se hi lene ko deen samajhte hain aur Kitabullah aur Sunnat-e-Rasool ﷺ ko bilkul ehmiyat nahi dete? 'إِنَّ هَذَا لَشَيْءٌ عَجَابٌ' *yaqinan ye badi hi ajeeb baat hai.*

☞ Allah Ta'ala ne jo *manhaj* aur *tariqa* apne rasoolo'n ko daawat, ibaadat aur logo'n ki islaah mein apnaane ka hukm diya hai wo har haal, har shakl, har waqt aur har zamaane mein qaabil-e-amal hai. Kisi ke liye qatan jaaiz nahi ke wo haalaat aur zaruriyaat ki tabdeeli ko bahaana banaakar usse roo-gardaani¹ ki koshish kare. Tablighiyo'n ne jo raasta apnaaya hai wo Kitab-o-Sunnat ke sareehan khilaaf hai. Quran-o-Sunnat mein neki ka hukm dene aur buraai se mana karne, dono cheezo'n par yaksaa'n zor diya gaya hai. Allah Ta'ala farmate hain:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

Ke Tum Behtareen Ummat Ho, Jo Logo'n ki (bhalaai) Ke Liye Paeda Ki Gai. Tum Neki Ka Hukm Dete Aur Buraai Se Mana Karte Ho Aur Allah Ta'ala Par Imaan Laate Ho. (Surah Aale Imran 3: 110)

¹ T: (رُوگزدانی) Mukhaalifat, inheraaf karna [RKT]

Aur Nabi ﷺ ne farmaya: *“Tum Mein se jo koi buraai dekhe to usko chaahiye ke use apne haath se rok de. Agar uski taaqat na ho to zabaan se rok de. Agar uski taaqat na ho to apne dil se (bura jaane) aur ye kamzor-tareen imaan hai”*. (Bukhari-o-Muslim)

☞ Ye log buraai se na rokne ki ghalati to jurm ki hadd tak karte hain. Us ghalati par ye khud us martaba par pohonch chuke hain ke unki us buraai ko roka jaae. Unki haalat ye hai ke ye baat unho’n ne apne usool mein shaamil kar rakhi hai ke logo’n ko neki ki daawat to di jaae. Magar buraai se na roka jaae, isi liye unke saath chlane waale sharab-khor aur cigarette-nosh bhi hote hain. Magar ye log taaleef-e-qalb ke naam par unko us buraai se mana nahi karte, balke saath lekar chalte hain.

Shaikh-ul-Islam Ibne Taimiyya رحمه الله farmate hain: *“Jo log baaz amaal ko qurb-e-ilaahi ka zariya jaante hain, jabke naahi Allah Ta’ala ne unka hukm diya aur naahi Rasool Allah ﷺ ne unko shariyat-e-islamiya mein shaamil kiya to laazmi baat hai ke wo log un kaamo’n mein nafa aur faaeda ki nisbat apni zaroorat ko pesh-e-nazar rakhte hain. Kyounke agar unka nafa aur faaeda aam aur ziyaada hota to Shaare ﷺ unka zikr kabhi bhi tark na karte. Kyounke Aap hakeem-o-daana hain, deen ki maslahato’n ko nazar-andaaz nahi karte aur momino’n se kisi aisi baat ko door nahi rakhte jo unhe’n Allah Rabbul Aalameen ke qareeb karde”*. (Majma’ Fataawa: V11 P624)

☞ Tablighi Jamaat ke liye shariyat ka masdar¹ aur mamba ek hi kitab hai, jiska naam hai Tablighi Nisaab. Ajmi log us kitab ki paerawi karte hain aur us mein baaz muqamaat par khullam-khula shirk-o-bidat ki daawat hai. Jabke arbi mumaalik ke rehne waali *Hayaat us Sahaba* naami kitab ki tableegh karte hain. Ye aisi kitab hai, jis mein aisi riwayaat aur qisse maujood hain jo baghair suboot likhe gae hain. Use *Ameer-e-Jamaat-e-Tableegh Muhammad Yusuf Kandhalwi* ne apne waalid *Muhammad Ilyas* ki wafaat ke baad likha hai. Tablighi Nisaab ka baqaul unke roohani musannif *Muhammad Zakariya Kandhalwi* hai. Mera khayal hai ke ek maahir qaari us kitab ke naam se hi kuch haqaaq pehchan sakta hai.

¹ T: (مُضَدَّر) Saadir hone ya nikalne ki jagah, asal, buniyaad [RKT]

Ash Shaikh Dr. Saad al-Hussain apni kitab ‘*Haqiqat-ud-Dawah ila-Allah Ta’ala wa ma Ikhtassat bihi Jazeerat-ul-Arab*’ ke safha 82 par farmate hain: “*Misaal ke taur par Tablighi Nisaab ko hi dekhiye ye ghair-arbi logo’n ke liye Tablighi Jamaat ki buniyaadi aur awwaleen kitab hai. Us mein Qurani Aayaat aur Sahih Ahadees bhi hain aur aisi baate’n bhi hain jin ko bhalaai aur khair samajh kar Tablighi Jamaat waali daawat dete hain. Unki jhalak mulaahaza ho*”.

① Hajj ke baad Nabi ﷺ ki qabr ki ziyaarat ki gharz se Madina Munawwara safar karne ki targheeb daleel ke taur par ye hadees “*Jisne Hajj kiya aur meri ziyaarat na ki usne mere saath zulm kiya*” (Halaanke ye bilkul be-buniyaad waazeh jhoot hai, ye hadees nahi hai)

② Nabi ﷺ ki qabr ke paas khade ho kar dua karn aur kehna ke: “*Yaa Rasool Allah! ﷺ Main Aapse Aapki Sifaarish Ka Sawaal Karta Hu’n*”.

③ Syedna Abu Bakr Siddiq Aur Syedna Umar Farooq ﷺ ki qabro’n ke paas jaakar ye kehna ke: “*Ham Aapki khidmat mein aaye hain, aur aap dono ko Rasool Allah ﷺ ki janaab mein waseela bana kar kehte hain ke wo Allah Ta’ala se hamari sifaarish kare’n aur hamare liye Allah Ta’ala se dua kare’n*”.

④ Nabi ﷺ ne 6th sadi-hijri mein apna haath qabr se nikaala, taake Shaikh Ahmad Rifaai dast-e-mubaarak ko choom sake’n aur ye manzar 90,000 logo’n ne dekha.

⑤ Kaaba kai saaliheen ke paas khud chal kar haazir hota hai.

⑥ Unke durood ke alfaaz ye hain:

اللهم صلى سيدنا محمد بحر أنوارك و معدن اسرارك و لسان حجتك و عروس مملكتك و أمام حضرتك و طراز ملكك و خزان رحمتك و طريق شريعتك المتلذذ بتوحيديك إنسان عين الوجود والسبب في كل موجود عين أعيان خلقك المتقدم من نور ضيائك.

Aye Allah hamaare sardar Muhammad par durood naazil farma, jo tere noor ka samandar hain. Tere raazo’n ka khazaana hain, teri hujjat ki zabaan hain. Teri mamlakat ke raja hain, teri maujoodgi ke imam hain, teri baadshahat ki zeenat hain, teri rahmat ke khazaane hain, teri

shariyat ka rasta hain, teri tauheed ki lazzat se sar-shaar hain, unka wujood to aen insaan ka hai, magar har maujood cheez ke wujood ka sabab hain, balke har cheez ka wujood wo khud hain aur tere jalwo'n ka sabse pehla namoona hain.

🌀 Syedna Abi Masood al-Anasari رضي الله عنه riwayat karte hain ke Basheer bin Masood رضي الله عنه ne kaha hame'n Aap ﷺ par durood padhne ka hukm diya gaya hai. Ham Aap ﷺ par kaise durood padhe'n? Aap ﷺ kuch der khamosh rahe, phir farmaya tum ye kaho:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ،
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

Ya Ilaahi Rahmat Farma Muhammad ﷺ aur Aale Muhammad par Jis Tarha Toone Rahmat Farmai Ibraheem عليه السلام aur Aale Ibraheem Par Beshak To Taarif Waala Aur Buzurgi Waala Hai. Ya Ilaahi barkat Farma Muhammad ﷺ aur Aale Muhammad par Jis Tarha Toone barkat Farmai Ibraheem عليه السلام aur Aale Ibraheem Par Beshak To Taarif Waala Aur Buzurgi Waala Hai. (Bukhari: H3370; Muslim: H406)

Ye aur in jaise milte-julte alfaaz se Nabi ﷺ par durud bhejne ke liye Masnoon hain. Albatta Tablighi Jamaat ke mazkoora pur-takalluf, banawati aur ghalat maane par mushtamil alfaaz sahih nahi hain. Jaisa ke 'محمد بحر أنوارك و معدن اسرارك إنسان عين الوجود والسبب في كل موجود' Ye tablighiyo'n ki ikhtira¹ aur jaal-saazi hai.

'السبب في كل موجود' (ke har maujood ki maujoodgi ka sabab aap hain) kehne ke baad Allah Ta'ala ki haisiyat kya reh jaati hai? *nauzubillah*.

Tablighi Nisaab mein jhooti aur man-ghadat riwayaat maujood hain. Us mein shirkiaat aur khurafaat par mabni qisse kahaniya'n bhi hain. Soofiya ke khwabo'n ke qisse, apne gumraah mashaaiikh ki azmat ka bayan, badi-badi ghalatiya'n aur gumraahiya'n aur aise umoor hain jo kisi se makhfi nahi hain. Sirf 3 muqamaat se chand cheeze'n is kitab mein naql karna chaahunga aur qaraeen se ummeed karunga ke ye mawaad

¹ T: (اختراع) Kisi nai baat ya cheez ki takhleeq, man-ghadat, jhoot [RKT]

us kitab ke baare mein faisla karne ke liye kaafi hoga, taake jo halaak hona chaahe wo daleel ko dekhne ke baad hi halaak ho aur jo zinda rehna chaahe wo daleel par zinda rahe.

① Tablighi Nisaab ke Fazaael-e-Hajj mein likha hai ke: “*Beshak Auliya, Abdaal aur Qutub duniya ke tamaam atraaf se hajj mein shareek hote hain. Ye sunahri mauqa hai ke unke fuyooz-o-barakaat se faaeda uthaaya jaae*”.

☪ Main kehta hu’n ye to aen shirk hai ke Allah Ta’ala ke alaawa kisi aur se dua ki jaae. Duniya se chale jaane waale *Auliya, Qutub aur Abdaalo’n* se *anwaar, barakaat aur faiz haasil kiya jaae*. Allah Ta’ala ne farmaya:

قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ۝ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ۝

Keh Deejiye Main To Sirf Aur Sirf Apne Parwardigaar Ki Ibaadat Karta Hoo’n Aur Uske Saath Kisi Ko Shareek Nahi Thehraata, Keh Deejiye Ke Main Tumhare Kisi Nuqsan Ya Hidaayat Ka Maalik Nahi Hoo’n. (Surah al-Jin 72: 20-21)

Aur farmaya:

حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ۝

Allah Ki Taraf Ho Kar Uske Saath Shirk Na Karne Waale Aur Jisne Allah Ke Saath Shirk Kiya Wo Aise Hai Jaise Aasmaan Se Gir Pada Ho, Usko Parinde Uchakte Hain, Ya Usko Tez Hawa Kisi Door Muqaam Mein Le Ja Phenkti Hai. (Surah al-Hajj 22: 31)

Allah Ta’ala ne hajj apne sha-air¹ ki taazeem, apne zikr aur sirf uske saamne gid-gidaane ke liye farz kiya hai. Allah Ta’ala farmate hain:

ذَٰلِكَ ۚ وَمَنْ يُعْظَمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ۝

Ye Is Liye Hai Ke Jo Sha-air Allah Ki Taazeem Kare To Ye Dilo’n Ke Taqwa Mein Se Hai. (Surah al-Hajj 22: 32)

② Tablighi Nisaab mein hai: “*Abu Yaqoob Sanoosi ne kaha, Mera ek mureed aaya aur usne kaha ke main kal dopaher ke waqt mar jaaunga.*

¹ T: (شعائر) Ibaadate’n, qurbaniya’n, nishaniya’n aur alaamate’n [RKT]

Jab agla din aaya to wo Masjid-ul-Haraam mein aaya. Baitullah Shareef ka tawaaf kiya. Abhi kuch hi door chala tha ke mar gaya. Maine use ghusl diya aur dafan kiya. Jab maine use qabr mein rakha to usne aankhe'n khol dee'n aur kehne laga, main zinda hu'n aur Allah Ta'ala ka har aashiq zinda hota hai".

③ Tablighi Nisaab mein hai ke: “Yusuf bin Ali kehte hain, ek Hashmi aurat madina mein rehti thi, baaz khuddam us par zulm karte the. Wo Nabi ﷺ ke paas aai aur apni mazlumiyaat ka haal bayan kiya. Nabi ﷺ ne raudha ke andar se jawaab diya, Meri zindagi tumhare liye namuna hai, jaise maine sabr kiya tu bhi sabar kar”.

“Is aurat ne ye awaaz sunkar kaha, mere tamaam gham khatam ho gae hain. Iske baad ye teeno khuddam mar gae”.

Main kehta hu'n ke ye sab baatil aur be-sanad daawe hain. Jo unki us kitab mein paae jaate hain. Ye ajeeb log hain, kehte hain ke Rasool Allah ﷺ ne apna haath qabr se baahar nikaala. Taake Ahmad Rifaai use choom le aur isey 90,000 logo'n ne dekha. Is tarah ke jhoot un logo'n ne Shaikh Abdul Qadir Jilaani ke mutaalliq phaela rakhe hain, jin ko ye log Mehboob-e-Subhani aur Qutub-e-Rabbani kehte hain.

Note: Ye saari malumaat ham ne jis kitab se naql ki hain, uska naam ‘جماعة التبليغ مفاهيم يجب أن تصحيح’ ‘Jamaat at-Tableeg Mafaheem Yajab An Tasheeh’ hai aur us mein Urdu Tablighi Nisaab ke 30 safhaat photo-copy karke lagaae gae hain aur unka tarjuma Arabi zuban mein kiya gaya hai.

Dekh leegiye, kaise-kaise jhoot unho'n ne Rasool Allah ﷺ ki zaat-e-giraami ke baare mein gadh liye hain. Aapne apni zindagi mein bhi kabhi apna haath Sahaba Kiraam رضه ke saamne nahi badhaaya ke wo usko choome'n to qabr ke andar se aap aisa kaise kar sakte hain?

Jabke Rasool Allah ﷺ faut ho chuke hain aur maut har zinda insaan ka anjaam hai. Allah Ta'ala ne farmaya:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

Har Jaan Maut Ka Zaaika Chakhegi. (Surah Aale Imran 3: 185)

Ummul Momineen Syeda Ayesha Siddiqah رضي الله عنها farmati hain, Rasool Allah ﷺ ne mere seene par sar rakhe hue apni jaan, jaan-e-afreen ke supurd ki. Abu Bakr Siddiq رضي الله عنه ne khutba irshad farmate hue kaha tha:

من كان يعبد محمدًا فإنَّ محمدًا قد مات، ومن كان يعبد الله فإنَّ الله حيٌّ لا يموت. ثم تلا قوله تعالى: ﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإَيْنَ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ٣٩﴾

“Jo koi Muhammad ﷺ ki ibaadat karta tha to (wo jaan le ke) Muhammad ﷺ mar chuke hain aur jo koi Allah Ta’ala ki ibaadat karta tha to (wo jaan le ke) Allah Ta’ala zinda hai, kabhi bhi nahi marega”. Phir unho’n ne ye aayat-e-karima padhi:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإَيْنَ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ٣٩﴾

Muhammad To Faqat Allah Ta'ala Ke Rasool Hain Unse Pehle Bhi Kai Nabi Guzar Chuke Hain, Agar Wo Mar Jaa'e'n Ya Qatl Ho Jaa'e'n To Tum Apni Ediyo'n Par (deen se) Phir Jaaoge. Jo Koi Apne Edi Par Phir Jaaega To Wo Allah Ta'ala Ko Hargiz Koi Nuqsaa Nahi Pohoncha Sakega Aur Allah Ta'ala Shukr Karne Waalo'n Ko Anqareeb Behtareen Badla Ataa Farmaega. (Surah Aale Imran 3: 144)

☞ Ham kehna chahte hain ke is jamaat se bachna har musalman par waajib hai. Ye jamaat *bidaat, shirk aur khurafaat* jaisi bimaariyo'n par qaayam hai. Ye qabro'n ko muqaddas jaante hain. Allah ke baaghiyo'n aur gumraaho'n ki izzat karte hain. Ye qabr waalo'n ke zariye Allah Ta'ala ki taraf waseela pakadte hain. Unse madad aur rehnumaai talab karte hain.

Baaz log kehte hain ke arbo'n ke yaha'n kyonke aqida ka bigaad aur fasaad nahi paaya jaata. Lihaaza arbi jamaato'n ke saath nikalne aur unki madad karne mein koi harj nahi. Ham kehna chaahenge ke is kalaam ko mutlaq taur par durust kehna sahih nahi hai. Kyonke aksar log un bidaat aur khurafaat mein shaamil ho jaate hain. Wo unke muntakhab-karda azkaar aur fazaail-e-aamaal sunte hain. Agarche wo arbo'n ko apne usool aur ahdaaf se be-khabar rakhte hain. Ye usool shariyat ke

usool-o-qawaa'id se qatan mutaabaqat¹ nahi rakhte.

Isi tarah unke ijtimaa-aat mein shareek hona, unki majaanis mein shaamil hona, ajmi tablighiyo'n ki baate'n sunna khatre se khaali nahi. Kyounke jis aadmi ke paas pukhta ilm nahi wo dhoka mein muftala ho sakta hai. Arbi Tablighi Tauheed ko acchi tarah jaante to hain, magar tablighi safar mein uski taraf logo'n ko nahi bulaate, logo'n ko buraai se nahi rokhte. Shirk aur uske khatraat se aagaah karke awaam ko shirkia aamaal se door rehne ki talqeen nahi karte. Wo Tablighiyo'n ke mission aur unke program ke tahat chalne ki bina par unke murattab karda schedule ke tahat chalne par majboor hote hain.

Isse ziyaada khatarnaak baat ye hai ke baaz arab log tablighiyo'n ko sahuliyaat faraaham karte hain. Unke aane-jaane ke liye wasaail-e-naql-o-haml muhaiyya karte hain. Is mein khatra yehi hai ke wo un islam dushmano'n ke qaabu mein aajaaenge. Agarche kuch muddat ke baad hi aisa kyoun na ho? Mukhaalif ki chaal ko pehchaanna aasaan kaam nahi. Lihaaza unse door hi rehna chaahiye. Kisi shaayar ke khoobsurat ashaar ka tarjuma ye hai:

'Har adaawat ko mohabbat mein badalne ki ummeed ki ja sakti hai, magar wo adaawat jo deen ki buniyaad par wujood mein aai ho'.

Aur kisi doosre shaayar ne kaha: *'Angaare se hi shola bhadak uth-ta hai'.*

☪ Arbo'n se hi baaz bidat-o-khurafaat us waqt dekhne ko mili hain, jab wo Tablighi Jamaat ke saath nikle hain. Masalan zikr-o-azkaar ke liye haqla ya aamney saamne safe'n banaakar zikr karna. Aahista aahista apne saro'n ko harkat dena, phir rotey rotey gir jaana aur roney ki halki halki awaaze'n nikaalna. Khusoosan ye us waqt hota hai jab zikr karaane waala koi ajami tablighi ho. Wo apne andaaz mein baat karta hai, halaanke wo sharai ilm se bilkul be-behra hota hai.

Uske paas to ilm *Auliya, Aqtaab, aur Abdaal* se roohani taur par aata hai. Jaisa ke unka daawa hai, taajjub ki baat to ye hai ke arbi mumaalik mein jo-ke ilm aur tauheed ke noor se munawwar hain, baaz log paae jaate

¹ T: (مُطَابَقَات) Yaksaniyat, muwaafaqat, baraabari, mushaabahat [RKT]

hain jo aisi jamaato'n ki hausla-afzaai karte hain. Aur Tablighi programo'n ko tarteeb dene ke liye ajami logo'n ko bulaate hain aur agar kisi jagah unke khilaaf karwaai ka khadsha ho to unka difaa' karte hain. Aise logo'n ka Allahi hi haafiz hai.

Ye daleel bhi di jaati hai ke Tablighi Jamaat waale nafarmaano'n ke liye tauba ka sabab bante hain aur neki ki taraf raaghib hote hain. To main kehta hu'n ke is koshish ka kya faaeda ke logo'n ko Allah Ta'ala ki nafarmani se hata kar bidat aur khurafaat ki taraf laga diya jaae? Ye to isse bhi ziyaada khatanaak baat hai.

Muhammad bin Saaleh al-Uthaimeen رحمه الله farmate hain: *"Kaash wo logo'n ko un sifaat ki taraf daawat dete jo Hadees-e-Jibraeel عليه السلام mein zikr hui hain. Un sifaat mein poore ka poora deen zikr kiya gaya hai. Ye hadees kai kitaabo'n mein maujood hai. Use Abdullah bin Umar رضي الله عنه ne apne baap Umar رضي الله عنه se bayan kiya hai. Jis mein ye lafz hain...*

'بينما نحن جلوس عند رسول الله...' Is dauraan ke ham Rasool Allah ﷺ ke paas baethe the, achaanak ek aadmi numudaar hua. Uske kapde intihaai safed, baal zabardast siyaah the. Us par safar ke koi asaraat nahi the.... (aakhir tak). Magar afsos haqiqat to ye hai ke koi ek tablighi bhi is hadees ko bayan karne ki zehmat nahi karta".

"Kaash koi to hota jo is hadees ko zikr karke tauheed ke maane bayan karta, uski aqsaam waazeh karta, shirk aur uski qismo'n se logo'n ko agaah karta aur daraata. Uske nuqsanaat bataata. Isse badh kar afsos ki baat to ye hai ke ek dafa Riyadh (Saudi Arabia) ki ek masjid mein Tablighi Jamaat maujood thi. Waha'n tauheed aur daawat-e-tauheed ke mutaalliq bayan shuru hua, to ye log masjid se chale gae aur waha'n baethkar tauheed-e-Baari Ta'ala ki tableegh sunna gawaarah nahi ki".

"Aur isse bhi badh kar afsos ki baat ye hai ke ye log Ahle Tauheed ko ghalat kehte hain, unko bura jaante hain aur logo'n ko unse aur unki kitabo'n se door rehne ki talqeen karte hain. Aap khud faisla kare'n, aise logo'n se bhalai aur behtari ki tawaqqo ki ja sakti hai? Kya ye log logo'n ki islaah aur khair-khwahi kar sakte hain? Agar Allah Ta'ala ki Tauheed ki daawat na di jaae to phir kis cheez ki taraf daawat honi chaahiye".

☞ Beshak, Ilm-e-tauheed aur Fazeelatush Shaikh Muhammad bin Saaleh al-Uthaimeen رحمہ اللہ ka Tauheed ke mutaalliq kalaam intihaai fazeelat waala hai. Ilm-e-tauheed ki qadar-o-manzilat aur fazeelat tamaam uloom se badh kar hai, kyonke ye ilm Allah Ta’ala, uske asmaa, uski sifaat aur bando’n par uske huqooq ke mutaalliq hai. Ye shariyat ki buniyaad aur Allah Ta’ala ki maarifat ki chaabi hai. Isi liye shaikh mausoof ek aur jagah par farmate hain: *“Jab ilm tauheed is qadr buland aur azmat waala hai to har musalman par waajib hai ke wo usko seekhe, doosro’n ko sikhaae, us mein ghaur-o-fikr kare aur use ye yaqeen hona chaahiye ke agar uske ilm ki buniyaad tauheed par hai to uski buniyaad sahih-o-saalim aur mazboot hai aur wo anqareeb uske samaraat aur nataaij se fazeelat haasil karega”*.

☞ Tablighi Jamaat ki shuraat to Hindustan se hui, jis shakhs ne us jamaat ki buniyaad rakhi, uska poora naam ye hai *Muhammad Ilyas bin Muhammad Ismail Hanafi Deobandi Chishti Kandhalwi* al-mutawaffa 1344h. Deoband, ahnaaf ke ek madrasa ki taraf nisbat hai, jo Hindustan mein waaqe hai. Us madrasa ke baani Qasim Nanotwi ka daawa hai ke us madrasa ki buniyaad Qasim Nanotwi ke saamne Muhammad ﷺ ne muarrakha 15th Moharram 1283h ko rakhi aur Nabi ﷺ har saal apne chaaro’n khulafa ke saath madrasa ka hisaab-o-kitaab lene ke liye tashreef laate hain.

Note: Hamari is baat ka hawaala dekhiye Kitab Arwaah-e-Salaasa, muallif Ashraf Ali Thanwi, Maulana Muhammad Taiyyab (Mohtamim, Darul Uloom Deoband) aur ‘أفرأحتی الا تنزیغ مع جماعة التبلیغ’ Kitab ‘Iqra hatta la Tanzigh ma Jamaat at-Tableegh’ muallif Musa bin Ali Sha’laal al-Jazaairi.

☞ Nabi-e-Akram ﷺ ki zaat-e-giraami par is qadar bohtan ke madrasa ki buniyaad khud unho’n ne rakhi aur uska hisaab-o-kitaab lene ke liye khulafa ke saath tashreef laate hain. Ye isi tarah hai jaise log Eid Milad un Nabi ke jalso’n mein ek kursi khaali rakhte hain ke yaha’n Nabi ﷺ tashreef farma hain. Wo unke saath haazir hote hain aur unki ghalatiyo’n aur kamzoriyo’n aur gunaho’n ki maafi inaayat farmate hain. Un logo’n ne ye sher tarteef diya hai.

هذا الحبيب مع الأحباب قد حضرا ، وسامح الكل فيما قد مضى وجرى.

“Ye habeeb (Muhammad ﷺ) apne ahbaab ke saath haazir hue aur hamare tamaam guzishta gunah maaf farma diye”.

🌀 Rasool Allah ﷺ naahi to madaaris ki buniyaad rakhne ke liye haazir hote hain aur naahi soofiyo’n aur bidatiyo’n ke milaad mein tashreef laate hain. Wo to aalam-e-barzakh mein hain, hatta ke qiyaamat qaayam ho jaae. Allah Ta’ala ke alaawa koi gunaho’n aur ghalatiyo’n ko maaf karne waala nahi. Ye bidatiyo’n aur khurafatiyo’n ki chaal hai, taake wo deen ka naam lekar man-maaniyaa’n karte rahe’n.

🌀 Allah ke Rasool ﷺ Qurani faisle ke mutaabiq kisi ke liye nafa aur nuqsan ke maalik nahi hain. Allah Ta’ala farmate hain:

قُلْ مَا كُنْتُ بِدَعَاءِ مَنِ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَيْتُمْ إِلَّا مَا يُؤْتَىٰ إِلَىٰ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ.
Keh Deejiye, Main Koi Pehla Rasool Nahi Hoo’n, Main Nahi Jaanta Ke Mere Saath Kya Kiya Jaae Aur Tumhare Saath Kya Hoga. Main To Sirf Us Cheez Ki Paerawi Karta Hoo’n Jo Meri Taraf Wahee Ki Jaati Hai Aur Main Sirf Aur Sirf daraane Waala Aur Khushkhabriya’n Dene Waala Hoo’n.
(Surah al-Ahqaaf 46: 9)

🌀 Kutub-e-ahadees mein ek maaroof waaqia dekha ja sakta hai, ke jab Usman bin Mazoon faut hue to Umm Aala kehne lagee’n: *“Aye Abu Saaib! Allah aap par rahem farmae, main gawaahi deti hu’n ke Allah Ta’ala ne tum par karam kar diya hai”*. Ye sunkar Nabi ﷺ ne farmaya: *“Tujhe kya pata ke Allah Ta’ala ne us par karam kiya hai. Usko apne Rabb ka paegham aan pohoncha aur main uske liye bhalaai ki ummeed karta hu’n. Allah ki qasam! Main Allah ka Rasool hokar bhi ye nahi jaanta ke mere saath kya hoga aur tumhare saath kya hoga”*.

Umme Aala kehti hain ke: *“Allah ki qasam! Main uske baad kisi ke liye tazkiya ki baat nahi kehti thi”*. Aur us din jab Allah ke Rasool ﷺ ne apne sabse mehboob chacha Hazrat Abbas ؓ, Apni Phoophi Hazrat Safiyya ؓ aur apni pyaari beti Hazrat Fatima ؓ. Jin ko Aap ﷺ ne apne jigar ka tukda kaha aur jo baat Fatima ؓ ko takleef pohonchati wo Aap ﷺ ko bhi takleef deti thi. Un sab ko Nabi ﷺ ne farmaya: *“Tum log apne aapko bachaalo main Allah Ta’ala ke huzoor tumhare kisi kaam na*

aasakunga". (Bukhari)

☞ Haq yehi hai ke ham isi par imaan-o-yaqeen rakhte hain, yehi hamara deen hai, magar mafaad-parast log, logo'n ko gumraah karte hain. Unke aqide kharab karke shirk ki bimaari phaelaana chaahte hain.

☞ Nabi ﷺ ne farmaya: *"Jis ne hamare mutaalliq jaan boojh kar jhoot bola, wo apna thikaana Jahannam banaale"*. (Bukhari; Muslim)

Aise logo'n ko is sakht waeed se darna chaahiye, jo aisi jamaato'n ke saath munsalik¹ hain. Ye log kis qadar bade-bade jhoot aur bohtaan bandh rahe hain? Un jamaato'n ke paerukaar aise haqaaq sunne ke baad bhi agar baaz na aae'n aur un jamaato'n ka inkaar aur unse qata-taalluq na kare'n to wo bhi is waeed ki zadd² mein ajaenge. Unko aisi jamaato'n aur daawat se fauran baaz ajaana chaahiye. Allah Ta'ala hi seedhe raasta ki taraf hidaayat dene waala hai.

☞ Ash Shaikh Muhammad Taqiuddin al-Hilali apni kitab 'As Siraj al Muneer Fee Tambeeh Jamaat at Tableegh A'ala Akhtaa-ihim' السراج المنير في تنبيه جماعة التبليغ على أخطائهم' mein farmate hain: *"Un logo'n ka daawa hai ke unka madrasa khud Nabi ﷺ ne banaaya. To logo! Is baat ko baar-baar padho aur taajjub karo ke kis tarah Nabi ﷺ ek aisa madrasa maariz-e-wujood³ mein laa sakte hain jo Sunnat-e-Rasool ﷺ se jung karta hai aur unki laai hui hidaayat ki mukhalifat karta hai? Ye madrasa Maaturidi aqaaid ka haamil hai, jabke uska mazhab Hanafi hai. Wo Nabi-e-Kareem ﷺ ki nafarmani par tameer hua aur deen mein firqa-bandi ke liye banaaya gaya. Usko naahi to Rasool Allah ﷺ pasand kar sakte hain aur naahi Sahaba Kiraam رضه aur naahi Imam Abu Hanifa رحمه. Kyounke motabar aur siqaat⁴ ulama ne Imam Abu Hanifa رحمه ka jo aqida naqal kiya hai wo maaturidi aqaaid, andhi taqleed aur firqa-baazi se koso'n door hai. Lekin jab tujhe sharam-o-haya na rahe to tu jo marzi karta reh"*.

¹ T: (مُنْسَلِكٌ) Shaamil, waabasta, juda hua [RKT]

² T: (زَد) Zarar, nuqsan, khasaara, waar [RKT]

³ T: Zaahir hona, wujood mein aana [RKT]

⁴ T: (ثِقَات) Motabar, qaabil-e-etebaar [FL]

Wo mazeed likhte hain: “Nabi ﷺ ka unke madrasa ka hisaab-o-kitaab lene ke liye kyon aaenge? Unho’n ne to Nabi ﷺ ko apne madrasa ke haasib (hisab lene waala) bana daala, nauzubillah. Ye Nabi ﷺ ki tauheen hai ‘لا حول ولا قوة الا بالله’. Jahaalat, taqleed aur taassub ne un logo’n ko kis qadar gumraah kar diya hai”.

🌀 Tablighi Jamaat aksar musalman mulko’n mein apna asar-o-rusookh rakhti hai. Ye log jaha’n dekhte hain musalman aqida ke baare mein kuch ziyaada mazboot nahi, to waha’n fauran zeher gholne ki koshish karte hain. Aahista-aahista haalat ye ho jaati hai ke ek Soofi Tablighi Masjid mein khade hokar dars deta hai. Wo *kalma* ‘لا اله الا الله’ ki tashreeh kuch youn karta hai ke us kalima ka matlab logo’n ke dilo’n mein kharaab aur faasid yaqeen nikaala jaae aur saccha yaqeen daakhil kiya jaae aur wo ye hai ke Allah Ta’ala ke alaawa koi khaaliq nahi, Allah ke alaawa koi raaziq nahi, Allah ke alaawa koi is kaaenaat ke nizaam ko chalaane waala nahi. Allah se sabh kuch hone aur ghairo’n se kuch na hone ka yaqeen waghaira. Ye tafseer sahih nahi hai.

Is tafseer se to sirf tauheed-e-ruboobiyat saabit ho sakti hai, ke is kaaenaat ka parwardigaar, usko banaane waala, chalaane waala Allah Ta’ala hai. Ye baat musallam hai ke sirf *Tauheed-e-Ruboobiyat* ka Iqraar kaafi nahi hai, sirf is tauheed ke Iqraar se insaan islam mein daakhil nahi ho sakta. Jab tak *Tauheed-e-Uloohiyat* (sirf ek Allah Ta’ala ki ibaadat) aur *Tauheed-e-Asma wa Sifaat* ka Iqraar na kiya jaae. Magar Tablighi kya kare’n ye tafseer aur tashreeh to unke madrasa Darul Uloom, Deoband se ki gai hai.

Sahi baat to ye thi ke tafseer is tarah hoti ke ‘لا اله الا الله’ ka matlab ye hai ke Allah Subhanahu Ta’ala ke alaawa koi ibaadat ke laayaq nahi, kyonke lafz-e-Ilaah ka maane maabood hai aur Muhammad ur Rasool Allah ﷺ ka matlab ye hai ke har kaam mein Rasool Allah ﷺ ki itaa-at ki jaae.

Unki baat se aage kisi ki baat ko na samjha jaae aur jo unho’n ne hame’n baate’n bataee’n hain, unko haq aur sach samajh kar unke hukmo’n ko maana jaae aur jaha’n se unho’n ne roka hai waha’n se ruka

jaae aur Allah Ta’ala ki ibaadat sunnat-e-rasool ﷺ ki raushni mein ki jaae. Lekin ye baate’n un tablighiyo’n ko pasand nahi. Kyounke isse unka manhaj aur tariqa khatre mein padh jaata hai, unke madrasa aur unke mashaaiikh ka tariqa ghalat saabit ho sakta hai. Ye us sunehri taaleem aur behtaren rehnumaai ko to chod dete hain, magar apne silsilo’n *Qadri, Chishti, Naqshbandi aur Soharwardi* ko nahi chod sakte. Kyounke us tariqa par chalne se hi unke mashaaiikh Allah aur unke darmiyan waasta ban sakte hain, warna nahi. ‘نَعُوْذُ بِاللّٰهِ مِنْ ذٰلِكَ’

☪ Duniya mein in soofiya ke be-shumaar silsile aur tariqe hain. Jaise (Chishti, Qadri, Naqshbandi, Soharwardi, Teejani, Rifaai, Attaari) ye log sirf ek tariqa-e-islam par kyon muttafiq nahi hote? Magar aisa nahi ho sakta, kyonke in mashaaiikh ne deeni umoor mein dakhla-andaazi karke un sandooqo’n ko maal se bharna hai jo gharo’n mein rakhe hue hain.

☪ Ye soofi log kehte hain ke agar Allah Ta’ala kisi qaum par koi zaalim musallat kar de to unko Allah ki marzi se aage jhuk jaana chaahiye aur uske khilaaf koi koshish nahi karni chaahiye. Jis groh ke nazariyaat ye ho’n to koi taajjub ki baat nahi ke wo apne mashaaiikh ki jebe’n noto’n se bharte rahe’n aur wo unko gumraahi aur tabaahi ke gadho’n mein dhakelte rahe’n.

Ash Shaikh Muhammad Hamid al-Fiqhi رحمه الله Baani Jamaat *Ansaar as Sunnah al-Muhammadiya (Egypt)* farmate hain: “In logo’n ke be-shumaar silsile aur tariqe duniya mein raaij hain, jinke zariye ye kufr-o-shirk aur bidaat-o-khurafaat phaela rahe hain. Dar-haqiqat ye dajjalo’n ka ta-aawoon aur musalmano ke aqaaid-o-nazariyaat ka khoon kar rahe hain. Taake unke shaitani mashaaiikh ki jebe’n garam rahe’n aur logo’n mei qabl az islam waali jahaalat phaili rahe. Ye andhi taqleed aur bidaat-o-khurafaat is liye phaelaai ja rahi hain ke musulman asaani ke saath dushman ka luqma ban sake’n”.

Aage farmate hain: “Yehi soofiyo’n ke raaste hukumat ko bhi pasand hain, yahood-o-nasaara ne unke zariye islam ke kai mahallaat zameen-bos kiye hain. Sufism wo zaalimaana haath hai, jisne islam ki

abaa¹ ko chaak karne mein mahaarat haasil kar rakhi hai. Unho'n ne kai islami mumalik jaisa ke Marakkish, Tunis, Jazaair, Pakistan, Sudan aur Misr waghaira mein musulmano ko naa-qaabil-e-talaafi nuqsan pohonchaya hai. (Aaj America ke sadar Bush bhi islami hukumato'n se Soofiyat phaelane ka mutaalba kar raha hai). In logo'n ne musulmano ko zaleel karne mein koi kasar utha nahi rakhi hai. Main khud bhi un mein se ek tha, magar maine unke program aur khufiya chaalo'n ko khoob pehchan liya hai. Alhamdulillah, Allah Ta'ala ne mujhe taufeeq di aur main us hidayat ki taraf laut aaya jise Allah Ta'ala ne apne Rasool ﷺ ko de kar mab-oos farmaya. Main ab unki kufriya shirkiya chaale'n khoob samajhta hu'n aur unka zabardast mukhaalif hu'n aur jab tak mere jism mein khoon ka ek khatra bhi baaqi hai. Main unke aqaaid-o-nazariyaat ko tasht-az-baam² karta rahu'nga".

Phir likhte hain: "Jab tak Allah Ta'ala ne mujhe zindagi ataa ki, to main Rasool Allah ﷺ ki daawat ka ta-aawoon karta rahunga aur dushmano'n ki har chaal aur har zulm ko sabr ke saath bardasht karunga. Ye shaitan ke dost aur Allah Rahman ke dushman, jo kuch kar rahe hain, usse nahi ghabraunga. Kyourne mera imaan hai ke anjaam-kaar³ momino'n ke haath mein hi hoga. Aakhirat ki kamyabi muttaqeen ke liye hai aur Allah Ta'ala un logo'n ke saath hai jo ehstaan aur neki karne waale hain". (Al Jamat Al Ansaar as Sunnah)

🌀 Tablighi Jamaat aur is tarah ki doosri jamaato'n ke asar-o-rusookh badh jaane ka matlab ye hai ke musulman mulko'n se aman-o-sukoon aqaaid-o-nazariyaat khatam ho jaae'n aur uski misaale'n kai islami mulko'n mein dekhi ja sakti hain. Allah Ta'ala farmate hain:

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٨٧﴾

Wo Log Jo Imaan Laae Aur Unho'n Ne Apne Imaan Ko Zulm (shirk) Ke Saath Gad-mad Nahi Kiya To Unke Liye Hi Aman Hai Aur Wohi Hidayat Paaenge. (Surah al-Anam 6: 82)

¹ T: (عباء) Kapdo'n ke oopar pehenne ka sherwaani ki tarz ka dheela-dhaala qadre lamba libaas, aam taur par ulama-o-surafa pehente hain [RKT]

² T: Zaahir, khula hua, mashhoor [RKT]

³ T: (أَنجَام كَار) Aakhir mein, natije mein, bil aakhir [RKT]

Ash Shaikh Abdur Rahman Saadi رحمہ اللہ mazkoora ayat-e-karima ki tafseer karte hue farmate hain: *“Unko khauf, azaab aur badd-bakhti se aman hoga, siraat-e-mustaqeem ki taraf rehnumaai hogi. Ba sharte ke unho’n ne apne imaan ko zulm se mutlaq taur par khalat-malat na kiya hoga. Na shirk ke saath aur naahi nafarmaani ke saath. Unko mukammal aman bhi haasil hoga aur mukammal hidaayat bhi. Agar unho’n ne apne imaan ko zulm (shirk se) khalat-malat to nahi kiya hoga, magar nafarmaaniyaa’n hoti rahee’n to unko hidaayat naseeb ho sakti hai, magar kaamil aman na hoga. Aur jinho’n ne apne imaan ko shirk aur nafarmaani se khalat-malat kar diya to naahi unko aman naseeb hoga aur naahi hidaayat”*. (Tafseer Ibne Sa’adi)

Aaj aalam-e-islam mein ye haqiqat dekhi ja sakti hai.

🌀 Jitne bhi baatil firqe hain, un sab ka maqsad ek hi hai ke musalman mumalik aur unke ilaqa’o’n mein asar-o-rusookh badha kar unke aqaaid kharab kar sake’n. Unko firqa-bandi mein taqseem karke kamzor kar sake’n. Yehi wajah hai ke aaj alam-e-islam tafraqa-baazi aur groh-bandi ka shikaar hai. Ahle ilm ne to asma ur rijaal¹ ke funn par kai kitabe’n tasneef kar daale’n hain. Taake baat karne waale ki shakhsiyat ka andaaza kiya ja sake aur koi ghalat baat deen mein shaamil na ho sake.

🌀 Ek aadmi ne Imam Ahmad bin Hambal رحمہ اللہ se kaha: *“Mujhe to ye baat badi sakht mehsoos hoti hai ke main kisi aadmi ke baare mein kahu’n ke wo aisa hai ya aisa hai”*. Imam Ahmad رحمہ اللہ kehne lage: *“Jab tu aur main dono khamosh rahe’n to jaahil ko kaise pata chalega ke sahih kya hai aur ghalat kya hai?”* (Majma’ Fataawa: V28 P231)

Shaikh-ul-Islam Ibne Taimiyya رحمہ اللہ farmate hain ke Imam Ahmad bin Hambal رحمہ اللہ se kaha gaya ke: *“Ek aadmi roza rakhta hai, namaz padhta hai aur etekaaf karta hai aur wo aapke nazdeek pasandida hai ya wo aadmi jo ahle bildaat ka radd karta hai aur unke aqaaid-o-nazariyaat se awaam un naas ko muttala karta hai?”*

To unho’n ne farmaya: *“Roza, namaz aur etekaaf ka faaeda sirf uski zaat ko hai, jabke ahle bidat ke mutaalliq guftagu karne ka faaeda sab*

¹ T: (أَسْمَاءُ الرِّجَالِ) Rawiyaan-e-hadees ke naam aur haalaat [RKT]

logo'n ko hai aur ye aadmi afzal hai.

Phir farmaya ke: *“Agar Allah Ta’ala aise bande khade na kare to deen tabaah-o-barbaad ho jaae aur ye tabaahi jung mein dushman ki taraf se ki jaane waali tabaahi se kahee’n ziyaada hogi. Kyouнке dushman ilaaqe tabaah karta hai aur ye log deen aur aqaaid-o-nazariyaat tabah karte hain”*. (Majma’ al Fataawa: V29 P231-232)

☪ Sahih baat yehi hai ke Tablighi Jamaat logo’n ke aql aur unke deen ko tabaah kar rahi hai, ye baat kaise tasawwur ki ja sakti hai ke Doctor apne clinic chod-de. Kisan ziraat chod-de, Imam Masjid chod-de, taalib-e-ilm madrasa chod-de, khavind 9 maah ki haamila biwi ko chod-de, baap naujawan betiyo’n ko chod-de aur kai saalo’n ya kai mahino’n ke liye Tablighi Jamaat ke saath nikal jaae. Unki aksar jamaato’n ke ameer bhi aise hote hain ke wo deen-e-islam ke mutaalliq kuch bhi nahi jaate.

Un mein se aksar wo hain jo wazu aur namaz ka tariqa bhi acchi tarah nahi jaate. Unhe’n ye ilm nahi ke namaz ke waajibaat aur arkaan mein kya farq hai? Ye doosro’n ko kaise daawat de sakte hain? Hamari baat khud tablighiyo’n ke liye daawat hai. Unko chaahiye ke wo aqida tauheed seekhe’n aur Nabi ﷺ ki taalimaat ki raushni mein ibaadat aur tableegh kare’n. Kyouнке un logo’n ki daawat khaalis tauheed se nikal kar shirk ki bimaari mein daakhil hone ki koshish hai.

Duniya ke baaz ilaaqo’n mein tablighi baa-qaaeda qabro’n ka tawaaf karte hain. Un mein se ek ka bayan hai: *“Main unke saath nikla to us waqt tauheed-parast tha aur chand gunah karta tha, abhi kuch hi arsa guzra tha ke main mushrik aur qabro’n par jhukne waala ban gaya”*. Phir Allah Ta’ala ne use hidaayat dedi.

Jis aadmi ko hamari baat ka yaqeen na ho aur wo un logo’n ke baare mein accha gumaan rakhta ho uske liye ham mundaraj-zel qissa bayan karte hain. Jise Shaikh Hamood at-Tuwaijri ne apni kitab *‘Al Qaul al Baleegh’* mein zikr kiya hai.

“Tablighi Jamaat waalo’n ke saath ek deen ka taalib-e-ilm Madina Munawwara se Hanaakiya shahr ki taraf nikla, unka ameer Tablighi Jamaat ke bade rehnumaao’n se koi ek tha. Raat ke waqt usne

ek tablighi saathi ko dekha jo hu-hu-hu karne ke saath-saath sar ko jhatke bhi de raha hai. Us taalib-e-ilm ne use pakada aur uski harkat ko rok diya. Subh hui to usne Ameer Sahab ko khabar di ke raat ye bhai is tarah ki harkate'n kar raha tha aur ye soofiyo'n aur gumraaho'n ka tariqa hai. Ameer Sahab ne us taalib-e-ilm ko zabardast daanta aur kaha 'صِرْتُ وَهَابِيَا' 'tu to wahabi ho gaya hai'. Agar mere paas taaqat hoti main Ibne Taimiyya, Ibnul Qaiyyim aur Muhammad bin Abdul Wahhab ki kitabo'n ko jala kar khaakstar bana deta aur un mein se kuch bhi baaqi na rehne deta".

Kya ye bayan ulama dushmani ke liye kaafi nahi hai? Dar-asal is jamaat ke rehnumaao'n aur paerukaaro'n ko ulama se dushmani hai aur wo ulama jo Kitab-o-Sunnat aur hidayat-e-Ilaahi ki paerawi karne waale hain. Un logo'n ko unki kitabe'n bhi naapasand hain aur khud wo bhi unki nazar mein ghalat aur be-kaar hain.

Khud Aazmaaiye: Ho sakta hai ke baaz bhai, hamari baato'n se ittefaaq na kare'n aur wo hamare kalaam ko shiddat aur tafraqa-baazi par mahmool¹ kare'n to aise hazraat ki khidmat mein ham arz karna chaahenge ke aap Tablighi Jamaat ke saath jaiye. Lekin ek shart tae kar leeiye ke aap Tauheed-o-Risaalat par mabni kitabe'n saath le jaaenge aur logo'n ko padh kar sunaenge.

Masalan Kitab ut Tauheed, Kashf ush Subh-haat, Al Usool as-Salaasa, Al-Qawaa'id al-Arba aur is tarah ki deegar kutub masalan (Kutub-e-Aqida) waghaira. Agar wo is baat ko qubool kar le'n to phir hamare baat ghalat hai aur agar ye shart qubool na kare'n to phir maamla wohi hai jo aap guzishta safhaat mein apdh aae aur Ulama-e-Haq se sun rahe hain. (Baaz ulama ko un logo'n ne kutub-e-tauheed ka dars dene ke jurm mein apni jamaato'n se alag kar diya aur raaste se hi wapas kar diya) aap khud faisla karle'n ke aise logo'n ke saath nikalna kaisa hai? *"Haq Waazeh Hai Aqal Waalo'n Ghaur Karlo"*

Aye deeni bhai! Main us jamaat ke baare mein bahut kuch jaanta hu'n aur sun bhi chuka hau'n, agar main tafseel bayan karu'n to baat bahut

¹ T: (مَحْمُول) Gumaan kiya gaya, zann kiya gaya, qiyaas [RKT]

hi lambi ho jaaegi. Maine sirf ishaara kiya hai aur kehte hain ke *Aqalmand Ke Liye Ishaara Hi Kaafi Hai* main aapko Allah ka naam lekar dobaara arz karta hu'n, jo bhai us jamaat ke saath waabasta hain, uske usloob se dhoka kha rahe hain aur unki ibadaat, daawat waghaira mein shaamil hokar raah-e-haq se door ja chuke hain wo khud apni haalat par ghaur kare'n.

Unse guzaarish hai ke ek tanhaai mein taassub, hasad aur khaas mazhabi rujhaan se hatkar soche'n to in sha Allah haq waazeh ho jaaega. Wo us laathi ki tarah na ho'n ke jisko koi doosra apni marzi se jidhar chalaaye wo chalti hi jaae. Momin to aqalmand aur bareek-been hota hai. Kisi shaayar ke sher ka tarjuma kuch youn hain.

*Haq to sooraj hai aur aankhe'n dekhne wali hain
Lekin ye andho'n ko kabhi bhi nazar nahi aasakta*

Ulama-e-Ikram Ki Nazar Mein Tablighi Jamaat Ka Muqam

Ye kitabcha jo is waqt aapke haath mein kisi ek insaan (muallif) ki raae nahi, balke is mein baaz haqaaq ko aashkaar¹ kiya gaya hai aur aise ulama-e-kiraam ki raae aur unke mufeed iqtibasaat² se muzaiyyan kiya gaya hai jo Kitab-o-Sunnat ke paerukaar ulama hain aur taassub naam ki koi cheez un mein nahi hai. Allah Ta'ala ne bhi hukm farmaya ke agar tumhe'n kisi baat ka ilm na ho to ulama se dariyaaft karo, irshad-e-Baari Ta'ala hai:

فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Aur Ahle Ilm Se Poocho Agar Tum Nahi Jaante. (Surah al-Ambiya 21: 7)

Allah Ta'ala un ulama ko jazaae khair de jinho'n ne is maamle mein hamari rehnumaai farmai. Zel mein chand ulama ke fataawa-jaat aur unki aara zikar ki jaaengi.

¹ T: (أَشْكَار) Waazeh, zaahir, elaaniya, raushan [RKT]

² T: (اِقْتِبَاس) Akhaz, istifaada, wo ibarat jo kisi kitab ya mazmoon min-o-an ya intikhaab-o-ikhtisaar karke naql ki jaae, extraction, extract [RKT]

① Shaikh Muhammad bin Ibrahim Aal ash-Shaikh رحمۃ اللہ علیہ

Ash Shaikh Muhammad bin Ibrahim Aal ash-Shaikh رحمۃ اللہ علیہ Mufti-e-Aam Saudi Arab ne shahi diwaan ki talab par jawaab mein likha: “*Ye tehreer Muhammad bin Ibrahim ki taraf se mohtaram governer izzat ma-aab Shah Khalid bin Saud, Raees Shahi Diwaan ke liye hai*”

Assalamualaikum wa Rahmatullahi wa Barakatahu wa ba’ad!

Maine aapka khitaab # 5/4/37 moarrakha: 21/1/1382h wasool kiya. Us mein ye istifsaar kiya gaya ke Shah-e-Waqt ko agaah kiya jaae ke “*Jamiyat-e-Ulama aur Unka Idaara Kulliya ad-Daawah wat Tableegh al-Islamiyya*” ki haqiqat kya hai? Main aapki khidmat mein ye baat waazeh kar dena chaahata hu’n. Muhammad Abdul Hamid Qadri, Shah Ahmad Nuraani, Abdus Salam Qadri, Saud Ahmad Dehelwi ne aapse jo us idaara ke saath ta-aawoon karne ki darkhwast ki hai. Taake tableegh aur tadrees ka kaam asaan ho sake. To ye log aur ye idaara aisa hai ke us mein koi bhalaai aur khair nahi hai, ye jamiyat *bidaat aur zalaalat* par qaayam hai. Jo kitabe’n aapne hamare paas bheji hain, unko padh kar ham ne andaaza kiya hai ke ye kutub *bidaat-o-khurafaat, zalaalat aur gumraahi* par mabni hain. Un kitabo’n mein Allah Ta’ala ko chodkar qabro’n par sajda-rez hone ki targheeb hai. Ye aisa maamla hai, jis par ham khamosh nahi reh sakte aur naahi usse chashm-poshi¹ kar sakte hain. Ham in baatil nazariyaat aur shirkiya aqaaid ko in sha Allah waazeh karte rahenge. Ham Allah Ta’ala se dua karte hain ke wo apne deen ki madad kare aur kalma-e-islam ko buland kare.

Was Salaamu A’alaikum wa Rahmatullahi wa Barakatahu

29/1/1382h

② Shaikh Abdul Aziz bin Baaz رحمۃ اللہ علیہ

Mufti-e-Aam Saudi Arab Fazeelatush Shaikh Abdul Aziz bin Baaz رحمۃ اللہ علیہ se ek sawaal kuch youn hua!

Sawaal: Main Tablighi Jamaat ke saath Pakistan aur Hindustan ke baaz

¹ T: (چشم پوشی) Aankh churaana, dur-guzri, dekh kar taal jaana [RKT]

ilaaqo'n mein gaya, ham aisi masjidon mein bhi namaze'n padhte rahe, jisme qabre'n theen. Maine kahee'n se sun rakha hai ke jis masjid mein qabr ho, us mein namaz nahi hoti. Agar aisa hai to aap meri namazon ke mutaalliq kya hukm farmate hain? Kya maine ye namaze'n dobara padhu'n aur ye bhi bataae'n ke un logo'n ke saath aisi jagahon par haazir hona ya nikalna kaisa hai?

Jawaab: Bismillah wal Hamdulillah, amma baad! Tablighi Jamaat ke paas aqida ke masail mein baseerat¹ naam ki koi cheez nahi hai. Unke saath nikalna kisi aise aadmi ke liye jaaiz nahi hai, jiske paas deeni baseerat aur sharai usool-o-qawaaid ka ilm nahi hai. Aur uske paas aisa shuoor aur faham nahi jo salaf-o-saaliheen ka tha. Aisa saahib-e-ilm agar unke saath nikle to koi harj waali baat nahi jo Tablighi Jamaat waalon ko Quran-o-Hadees ki taalimaat aur daawat-e-tauheed ki ehmiyat samjhaae, unhe'n tablighi tariqa-e-kaar sikhlatae. Kyoune wo tableegh ke maidaan mein koshish kar rahe hain, ye log is baat ke mohtaaj hain ke unhe'n ilm ki baate'n sikhaai jaaen. Kitab-o-Sunnat ke ualma ko Tablighi Jamaat waalon ki rehnumai karni chaahiye. Tauheed-o-Sunnat ka ilm rakhne waalon ka farz hai ke un logo'n ko samjhaen aur Allah Ta'ala tamaam logo'n ko deen ki samajh boojh aur saabit qadmi ataa farmae.

Albatta aisi masajid mein namaz padhna, jis mein qabre'n hon jaaiz nahi. Aisi masajid mein namaz nahi hogi, aap par waajib hai ke apni namaze'n lautaaen. Kyoune Nabi ﷺ ne farmaya: *"Allah Ta'ala yahoodiyo'n aur isaiyo'n par laanat kare, ke unho'n ne apne Ambiya ﷺ ki qabron ko masajid bana liya"*. (Bukhari; Muslim) Aur farmaya: *"Khabardar jo log tumse pehle the, unho'n ne apne nabiyo'n aur nek buzurgo'n ki qabron ko masajid bana daala. Khabardar tum qabron ko masajid na banaa daalna, main tumhe'n usse mana kar raha hu'n"*. (Muslim) Is masla mein ahadees kaseer taadaad mein hain. Taufeeq dene waala to Allah Ta'ala hai hai.

وصلی اللہ علی نبینا محمد و علی آلہ صحبہ و سلم

¹ T: (نصیرت) Aqal, fahem, shuoor, aagaahi, waaqfiyat [RKT]

③ Ibne Baaz رحمه الله Hi Se Doosra Sawaal

Ibne Baaz رحمه الله se doosra sawaal hua! Sawaal: Mohataram Shaikh Saahab, ham Tablighi Jamaat ke mutaalliq bahut si acchi baate'n sunte hain. Aap us jamaat ke mutaalliq kya farmate hain ke unke saath nikla jaae ya nahi? Main ummeed karta hu'n ke aap is baare mein meri rehnumaai aur nasihat bhi farmaenge. Allah Ta'ala aapko behtar sawab ataa farmae.

Jawaab: Jo aadmi Allah Ta'ala ki taraf bulaata hai to wo muballigh aur deen ka daai hai, Nabi ﷺ ne farmaya: *"Meri baat aage pohonchaya karo, chaahe ek hadees hi kyou na ho?"* Lekin hindustani Tablighi Jamaat ke yaha'n khurafaat aur baaz bidaten hain. Baaz amaal aise bhi hain, jo shirkiya hain. Aisa shakhs jiske paas sharai usool-o-qawaaid ka ilm na ho, ise unke saath qatan nahi jaana chaahiye. Saahib-e-ilm agar unke saath nikle to unki bidat-o-khurafaat ko waazeh kare aur unhe'n samjhaae. Agar wo unki ghalatiyo'n par tambeeh na kare aur unhe'n na samjha sake to uska nikalna bhi sahih nahi hai. Aur agar koi unke program mein shaamil hone aur unki tarbiyat ke mutaabiq kaam karne ke liye nikle to aisa karna hargiz jaaiz nahi hai. Kyou unke yaha'n jaahiliyat, bidat, khurafaat aur shirk jaisi bimaariya'n paai jaati hain. Agar koi aalim-e-deen aur sharai uloom se waaqfiyat rakhne waala shakhs ummeed rakhe ke agar wo un logo'n ke saath niklega aur unki islaah ho sakegi to wo unke saath jaae. Shayad ke wo baatil mazhab chod kar raah-e-haq ki ittiba shuru kar de'n aur Ahle Sunnat wal Jamaat ke saath shaamil ho jaae'n.

④ Shaikh Ibne Uthaimen رحمه الله

Fazeelatush Shaikh Ibne Uthaimen رحمه الله ka mauqif! Yaha'n ham apne roohani waalid-e-mohtaram Fazeelatush Shaikh Ibne Uthaimen رحمه الله ke chand jawabaat qaraeen ki khidmat mein pesh kar rahe hain.

Pehla Sawaal:

Sawaal: Main baaz muballigheen ke saath daawat-e-deen ke liye nikla. Ye log baaz dafa halqe banaa kar zikr karte hain. Un halqo'n mein unki

tarteeb ye thi ke 2-3 shakhs ekhatthe baithte hain aur Quran-e-Majeed ki aakhri 10 surate'n ek doosre ko sunate hain. Phir tasshahud aur durood-e-Ibrahim sunaaya jaata hai. Aise amal ko tasalsul ke saath karne ke mutaalliq aap kya farmate hain?

Jawaab: Tamaam ibadaat taufiqiyya (Allah Ta'ala ki taraf se) hain. Kisi insaan ke liye jaaiz nahi ke wo apne aap koi ibadat waza' kare. Jise Allah Ta'ala ne mashroo qaraar nahi diya. Aur Allah Ta'ala ne logo'n ko aisi ibadat se roka hai, jinhe'n Allah ke alaawa doosro'n ne ejaad kiya hai aur unhe'n shariyat ka hissa banaane ki koshish ki hai. Allah Ta'ala farmate hain:

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ ۚ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ ۗ

Kya Unke Liye Shareek Hain Jinho'n Ne Unke Liye Deen Ki Aisi Baate'n Bana Daalee'n Jin Ki Ijaazat Allah Ta'ala Ne Nahi di. Agar Faisle Ke Din Ka Waada Na Hota To Abhi Un Mein Faisla Kar Diya Jaata. (Surah ash-Shooraa: 21)

Ibadaat apni jins, miqdaar, sifat (tariqa) zaman-o-makaan aur sabab mein taufeeqi hain. Lihaaza zaroori hai ke ibadat-e-mazkoora tamaam cheezo'n mein shariyat ke usoolo'n ke mutabiq ho. Masaail Quran padhne aur zikr-o-azkaar karne ki jo tarteeb sawaal mein zikr ki hai. Ye daleel ki mohtaaj hai. Agar Nabi ﷺ se ye tarteeb saabit hai to ye sar aankho'n par aur agar saabit nahi to bhalai isi mein hai ke use chod diya jaae aur aapke hukm aur tariqa ko ikhtiyaar kiya jaae. Mere ilm ke mutabiq Nabi ﷺ se aisi tarteeb waarid nahi hai, naahi to zikr ke liye, naahi Quran-e-Majeed ki tilaawat ke liye. Main apne bhaiyo'n ko nasihat karta hu'n, wo aise ghair sharai taariqe chodker sunnat ko apnaane ki koshish kare. Yehi behtar aur anjaam kaar ke etebaar se accha hai.

Doosra Sawaal:

Sawaal: Tablighi Jamaat ke duroos mein 6 number bayan kiye jaate hain:

① Laa Ilaaha Illallah. ② Namaz. ③ Zikr. ④ Ikraam-e-Muslim. ⑤ Ikhlās-e-Niyyat. ⑥ Daawat ilallah. Kya ye 6 number kaafi hain aur unke alaawa kisi cheez ki zaroorat nahi, ya phir in mein naqs paaya jaata hai?

Jawaab: Yaqinan Allah Ta'ala ka kalaam sabse behtar kalaam hai aur Muhammad ﷺ ki rehnumaai sabse behtar rehnumai hai. Sabse kaamil

behtareen aur jaame tareen kalaam Allah Ta'ala aur uske Rasool ﷺ ka hai. Nabi ﷺ ne ek hadees-e-mubaarakah mein deen ki tamaam buniyaadi maalumaat zikr ki hain.

Syedna Umar bin Khattab ؓ bayan karte hain, ek dafa ham Rasool Allah ﷺ ke paas baithe the ke ek aadmi numudaar hua. Jiske kapde intihaai safed aur baal zabardast siyaah the. Us par safar ke qatan koi asaraat nahi the aur hamme se koi use pehchanta bhi nahi tha. Wo Nabi ﷺ ke saamne baith gaya. Usne apne ghutne aapke ghutno'n se mila diye aur usne apni hatheliya'n apni ya (Aap ﷺ ki) raano'n par rakhee'n aur kaha: *"Aye Muhammad ﷺ! Mujhe islam ke baare mein bataaiye"*, to Nabi ﷺ ne uske saamne islam ke arkaan (Kalma, Namaz, Roza, Haj, Zakat) zikr kiye.

Phir usne kaha: *"Mujhe imaan ke baare mein bataiye"*. Aap ﷺ ne use imaan (Allah, Farishto'n, Kutub, Rasoolo'n, Aakhirat, aur Acchi-buri taqdeer) ke mutaalliq bataaya.

Phir usne kaha: *"Mujhe ehsaan ke mutaalliq bataiye"*. Aap ﷺ ne uski bhi wazaahat farmadi.

Phir usne kaha: *"Mujhe bataiyye, qiyaamat kab aaegi?"* To Aap ﷺ ne farmaya wo us baare mein kuch nahi jaate. Phir wo aadmi chala gaya.

Syedna Umar Farooq ؓ farmate hain, Aap ﷺ ne farmaya: *"Aye Umar! Kya tum jaante ho ke ye sawaal karne waala kaun tha?"*

Maine kaha: *"Allah aur uske Rasool ﷺ behtar jaante hain"*.

Aap ﷺ ne farmaya: *"Ye Jibrael ؑ the, jo tumhe'n tumhara deen sikhane aae the"*.

Lihaaza is hadees ki raushni mein kehna chahunga ke Tablighi Jamaat waalo'n ke 6 usool naaqis hain aur us naqs ki wajah ye hai ke wo deen jo Muhammad ﷺ lekar aae hain, uske buniyaadi nukaat is hadees mein mazkoor hain. Unhe'n Tablighi Jamaat waale bayan nahi karte. Nabi ﷺ ne is hadees-e-mubaarakah ke aakhri mein ye baat bhi bayan farmai ke ye Jibraeel ؑ the, jo tumhe'n tumhara deen sikhane aae the.

Main Tablighi bhaiyo'n ko nasihat karna chahunga ke agar wo logo'n ko deen sikhana hi chaahte hain to wohi baate'n sikhaaen jo hadees-e-mubaaraka mein mazkoor hain aur Jibraeel عليه السلام ke sawaal karne par Muhammad ﷺ ne ummat ko sikhaai hain. Unko chaahiye ke wo apne 6 nukaat ko hadees mei mazkoora in nukaat se badal le'n aur unki hi tableegh kare'n. Kyounke ye nukaat Nabi-e-Kareem ﷺ se manqool hain. Unhe'n chaahiye ke wo islam ke 5 arkaan, phir imaan ke 6 arkaan bayan kare'n aur unki wazaahat awaam ke saamne kiya kare'n. Phir ehsaan ki wazaahat kare'n is tarah goya wo poora deen logo'n ke saamne bayan kar denge.

Teesra Sawaal:

Sawaal: Baaz log 'لا إله إلا الله' 'Laa ilaaha illallah' ke maane bayan karte hue kehte hain ke iska matlab '*faasid yaqeen ko dil se nikaalna aur Allah Ta'ala ki zaat ka sahih yaqeen dil mein daakhil karna hai*' aur wo ye hai ke Allah Ta'ala ke alaawa koi khaaliq nahi, uske alaawa koi raaziq nahi kaaenaat ka nizaam chalaane waala uske siwa koi nahi. Kya ye tafseer sahih hai? Aur agar sahih nahi to sahih tafseer kya hai?

Jawaab: Ye tafseer aur tashreeh sahih nahi hai. Kyounke ye faqat *Tauheed-e-Ruboobiyat* par dalaalat karti hai aur ye baat musallam hai ke insaan faqat *Tauheed-e-Ruboobiyat* ka Iqraar karne ke saath islam mein daakhil nahi ho sakta. Aur naahi uska maal aur uksi jaan mehfooz ho sakte hain. Agar sirf *Tauheed-e-Ruboobiyat* (Allah Ta'ala ko parwardigaar maanna) ke Iqraar se insaan musulman ho sakta hai, uski jaan-o-maal mahfooz ho sakta hai to uska iqraar kuffar-e-Makkah aur mushrikeen bhi karte the. Wo is baat ka kaamil eteraaf karte the ke is kaaenaat ko banaane waala, iska nizaam chalaane waala, razzaq-o-maalik aur umoor ki tadbeer karne waala Allah Ta'ala ke alaawa koi nahi hai. Ise *Tauheed-e-Ruboobiyat* kehte hain.

Magar iske bawujood islam mein daakhil na ho sake aur naahi unka maal aur unki jaan mehfooz thi. Balke Allah ne Nabi ﷺ ne unki jaano'n aur maalo'n ko jaaiz qaraar diya aur Sahaba Kiraam رضي الله عنهم ne aise logo'n par hamle kiye, unke baccho'n aur aurato'n ko qaid kiya, unke

ladne waale logo’n ko ya to qatl kiya ya qaidi banaaya. Unke amwaal aur zameeno’n par qabza kiya. Dar-haqiqat kalma-e-tauheed, tauheed-e-uloohiyat (ibaadat ke laayaq sirf Allah hai) par dalaalat karta hai ke Allah Ta’ala ke alaawa koi maabood bar-haq nahi aur Allah Ta’ala ke alaawa jinki bhi ibaadat ki jaati hai wo sab ke sab baatil aur jhoote hain. Chaahe wo koi bhi ho’n. Allah Ta’ala farmate hain:

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣٠﴾

Ye Is Liye Hai Ke Allah Hi Saccha (maabood hai) Aur Yaqinan Jiski Wo Log Allah Ek (1) Alaawa Ibaadat Karte Hain (wo sab) Baatil Hai Aur Yaqinan Allah Hi Buland Hai Aur Bahut Bada Hai. (Surah Luqman 31: 30)

Yaad rahe ke is tafseer ko bayan karne ke alaawa koi chaara-e-kaar nahi, taake is azeem kalma ke maane musalman samajh sake’n. Isi liye Allah Ta’ala ne mushriko’n ke mutaalliq farmaya:

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾ وَيَقُولُونَ إِنَّا لَا نَزَرُكَوَا إِلَهَيْنَا لِشَاعِرٍ مَّجْنُونٍ ﴿٣٦﴾

Beshak Wo Jab Unse Kaha Jaata Hai Ke Allah Ke Alaawa Koi Maabood-e-Barhaq Nahi To Wo Takabbur Karte Aur Kehte Kya Ham Ek (1) Majnoon Shaayar Ke Liye Apne Maaboodo’n Ko Chodne Waale Hain? (Surah as-Saaffaat 37: 35-36)

Is ayat-e-karima par ghaur kare’n ke mushrikeen-e-Makkah bhi ‘Laa ilaaha Illallah’ ‘لا إِلَهَ إِلَّا اللَّهُ’ ke maane yehi samajhte the ke Allah Ta’ala ke alaawa koi maabood-e-bar-haq nahi. (Tablighi Jamaat waalo’n ko) Kis ne bataaya ke ‘لا إِلَهَ إِلَّا اللَّهُ’ ke maane ye hai ke: *“Is baat ka yaqeen dil mein bithaaya jaae ke khaaliq aur raaziq sirf Allah hai”*? ye tafseer to sahih nahi, jo log kalma ki ye tafseer karte hain inko Allah Ta’ala se tauba karni chaahiye aur is faasid aur ghalat tafseer ko chodkar sahih aur sacchi tafseer karni chaahiye. Duniya ke tamaam musalman is tashreeh par muttafiq hain aur yehi maane, mafhoom aur tafseer is kalma se samajh aata hai. Jabke yehi tafseer aur matlab mushrikeen-e-Makkah samajhte the. Jinke saath Nabi ﷺ ne ladaai ki. Is kalma ka yehi maane ke *“Allah Ta’ala ke alaawa koi maabood-e-bar-haq nahi”* mutaiyyan aur sahih hai. Ham sawaal karne waale ko kahenge us par laazim hai ke wo ghalat aur faasid maane ko chodkar sahih aur sacche maane ki taraf rujoo kare aur

use is baat ka Iqraar karna chaahiye ke *Tauheed-e-Ruboobiyat* alag cheez hai aur *Tauheed-e-Uloohiyat* alag hai. Aur har-do mein se koi ek tauheed bhi doosri ke alaawa poori nahi ho sakti.

Tauheed-e-Ruboobiyat par Allah Ta'ala ka ye farman dalaalat karta hai:

إِنَّ رَبَّكَ هُوَ الْخَلْقُ الْعَلِيمُ ﴿١٧﴾

Beshak Aapka Rabb Wohi (sab ko) Paida Karne WAala Aur Jaanne Waala Hai. (Surah al-Hijr 15: 86)

Aur farmaya:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢١﴾

Tamaam Taareefe'n Allah Ta'ala Ke Liye Hain Jo Tamaam Jahaano'n Ka Rabb Hai. (Surah al-Faatiha 1: 1)

Isi tarah deegar kai ayaat *Tauheed-e-Ruboobiyat* par dalaalat karti hain. *Tauheed-e-Uloohiyat* par Allah Ta'ala ka ye farman dalaalat karta hai:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

Allah Ke Gawaahi Di Ke Beshak Uske Alaawa Koi Maabood-e-Barhaq Nahi Aur Farishto'n Ne Bhi Aur Ahle Ilm Ne Bhi Jo Insaaf Ke Saath Qaayam Hain Ke Uske Alaawa Koi Maabood-e-Barhaq Nahi Jo Zabardast Aur Hikmat Waala Hai. (Surah Aale Imran 3: 18)

Sawaal karne waale ko Allah Ta'ala ke huzoor tauba karni chaahiye aur use is baat ka yaqeen kar lena chaahiye ke Allah Ta'ala ke alaawa koi ibaadat ke laayaq nahi, uska koi shareek nahi, ham Allah Ta'ala se dua karte hain ke wo ham sabko hidaayat naseeb farmae. Aur hamare bhaiyyo'n ko *Sirat-e-Mustaqeem* par chalaae, wohi *Sirat-e-Mustaqeem* jis par Ambiya, Siddiqueen, Shohada aur Saaliheen chalte rahe. Ameen

Chautha Sawaal:

Sawaal: Mohtaram Shaikh Saahab, ye bataiye ke aise qisso'n ko tableegh ki gharaz se aage bayan karne ka kya hukm hai, jinke baare mein mujhe ilm na ho ke wo sacche hain ya jhoote? Ya phir unke baare mein mujhe maaloom ho ke wo jhoote qisse hain. Aur ye bhi batae'n ke aisi ahadees

ko riwayat karne ka kya hukm hai, jinki sehat aur zof se mujhe aagaahi¹ na ho?

Jawaab: Kisi waaiz ya aam musalman ke liye jaaiz nahi ke wo koi baat Nabi ﷺ ki taraf mansoob kare aur wo uski sehat se waaqif na ho aur aisi hadees ko bayan karna bhi uske liye jaaiz nahi. Jiske baare mein use yaqeen ho jaae ke ye jhooti hai. Haa'n agar za'ee'f hadees ka zof (kamzori) bayan karke logo'n ko tambeeh karna maqsad ho to phir koi harj nahi. Isi tarah wo qisse jinke baare mein use yaqeeni ilm nahi ke wo sahih hain ya ghalat to unko aage bayan na kare. Aise qisse bhi bayan na kare, jinhe'n wo karaamat samajh kar logo'n ko bataa-ta hai halaanke wo karaamat nahi, jhoote qisse bayan karna dhoka aur fareb hai.

Paanchwaa'n Sawaal:

Sawaal: Tablighi Jamaat ke bayanaat ke baad aur gasht ke liye jaate waqt dua ka kya hukm hai?

Jawaab: Har dars ke baad, ya masjid se nikalte hue ya gasht ke liye jaate hue dua karna sahih daleel se saabit nahi. Balke ye bidat ke zumre mein aata hai. Logo'n ko bataana chaahiye ke ye amal shariyat ke usool-o-qawaaid ke mutaabiq nahi hai.

Chattha Sawaal:

Sawaal: Tablighi maraakiz mein har jumeraat ko etekaaf baithne ke mutaalliq aap kya farmate hain? Jabke wo log daleel ke taur par ye hadees pesh karte hain: *"Jisne Allah ki raza ke liye Allah ke gharo'n mein se kisi ghar (masjid) mein etekaaf kiya to Allah Ta'ala usko 3 khandaqe'n aag se door kar dega, jabke ek khandaq ka doosri se faasla zameen-o-asmaan ke faasle ke baraabar hai"*.

Jawaab: Jumeraat ke din aur Juma ki raat etekaaf karna bidat hai aur us mein kisi qism ka koi shak nahi hai. Nabi ﷺ se ye baat saabit nahi hai ke Aap ﷺ ne jumeraat ke din aur juma ki shab etekaaf kiya ho. Aap ﷺ ne to *Lailatul Qadar* ki talaash ke liye Ramzan-ul-Muaarak mein etekaaf

¹ T: (آگاہی) Aagaah karna, qabl az waqt muttala ya mutanabbe karna [RKT]

kiya hai. Jab Aap ﷺ ko yaqeen ho gaya ke ye raat aakhri ashrah ki taaq raato'n mein hai to Aap ﷺ ne aakhri das din etekaaf kiya. Hatta ke is duniya-e-faani se kooch kar gae. Ek saal Aap ﷺ etekaaf na kar sake to shawwal mein 10 din etekaaf kiya aur Aap ﷺ ne Syedna Umar bin Khattab رضي الله عنه ko ek din etekaaf karne ki rukhsat di thi, jis hadees ka saail ne zikr kiya hai ye Nabi ﷺ se saabit nahi hai.

⑤ Muhammad Nasiruddin Albani رحمه الله

Muhammad Nasiruddin Albani رحمه الله ka mauqif. Mohaddis-e-Asr Muhammad Nasiruddin Albani رحمه الله se sawaal hua ke, kya kisi taalib-e-ilm ya aam aadmi ke liye jaaiz hai ke wo Tablighi Jamaat ke saath nikle aur daawat-e-ilallah ka fareeza sar-anjaab de?

Jawaab: Tablighi Jamaat Allah aur uske Rasool ﷺ ke tariqa aur manhaj par nahi hai. Naahi ye salaf-o-saaliheen ka tariqa tha. Is soorat-e-haal mein unke saath nikalna aur waqt lagaana jaaiz nahi hai. Tableegh ka fariza to ek aalim hi sar-anjaam de sakta hai. Wo log, jo Tablighi Jamaat ke saath daawat-e-deen ke liye nikalte hain, un par waajib hai ke apne mulko'n mein hi tehre'n aur apni masaajid (madaaris) waghaira mein ilm haasil kare'n. Hatta ke un mein se ulama taiyaar ho'n, jo daawat ka kaam kare'n. Taalib-e-ilm ko chaahiye ke unko apne paas bulaae aur unko Kitab-o-Sunnat ki taaleem se aashna kare aur unhe'n ibtidaai taur par Quran-o-Sunnat ki buniyaadi taaleem ki taraf bulaae. Magar wo aisa nahi karenge. Wo to Kitab-o-Sunnat ki taaleem ko ikhtilaaf aur tafraqa-baazi ka sabab qaraar dete hain (nauzubillah). Tablighi Jamaat is maamla mein Misr ki Ikhwan-ul-Muslimeen Jamaat ki tarah hai. Wo dawa to yehi karte hain ke unki daawat Kitabullah aur Sunnat-e-Rasool ﷺ par mabni hai, magar ye sirf daawa hai. Unke aqaaid Quran-o-Sunnat ke khilaaf hain. Koi Maatureedi hai, to koi Ashari. Ek soofi to doosra kisi aur firqa ka paerukaar, ye sirf ek jam-e-ghafeer hai. Jis mein tehzeeb-o-saqaafat aur ilm naam ki koi cheez nahi.

Tablighi Jamaat ki daawat ek soofiyaana daawat hai, jo akhalaq ki islaah ki to baat karte hain, magar aqaaid ki durustagi ki taraf qatan tawajjo nahi dete. Wo muaashara mein bigde hue aqaaid ko dekh kar

khamosh rehte hain aur kehte hain ke agar aqida ki baat ki gai to ikhtilaaf phaile ga. Shaikh Saad al-Hussain aur Tablighi Jamaat Pakistan ke Ameer ke darmiyan khat-o-kitaabat hoti rahi. Jisse ye waazeh ho gaya ke Tablighi Jamaat waale *Tawassul, Qabro'n se Tabarruk haasil karne, aur Auliya se madad maangne* ke qaayal hain aur isi tarah ki deegar kai khurafaat unme paai jaati hain.

Ye chaaro'n silsilo'n ki bait ke bhi qaayal hain aur ye naqshbandiya silsila se taalluq rakhte hain. Baaz log sawaal karte hain ke unki wajah se be-shumaar log Allah Ta'ala ke saath taalluq jod chuke hain aur kai log unke haath par musalman hote hain. Kye ye sab kuch unke saath waqt lagaane aur nikalne ke liye kaafi nahi? Hame arz karte hain ke ye jawaab aur ye baate'n ham kai logo'n se kai martaba sun chuke hain, sochne ki baat ye hai kitne log aise hain jo mazhabi rehnumaao'n ka labaada odhe hue hain? Wo logo'n ka maal najaaiz tariqo'n se hadap karte hain, unka aqida faasid aur ghalat hai. Magar log unke haath par baeyat karte hain, tauba karte hain. Aap unke mutaalliq kya kahenge? Dar-asal jo jamaat bhi bhalai aur neki ki taraf bulaaegi, log uski aawaaz par mutawajje honge. Uski baat tasleem karenge aur usi ki paerawi karenge.

Ham ye dekhte hain ke daawat dene waala kya cheez pesh kar raha hai? Ghaur kare'n ke Tablighi Jamaat waale kis cheez ki taraf bula rahe hain? Agar wo Kitabullah aur Sunnat-e-Rasool ﷺ ke tariqa aur taassub se hat kar salaf-o-saaliheen ke aqide ki daawat de rahe hain to ham unka saath denge, chaahe wo kaun ho'n. Tablighi Jamaat us manhaj aur us tariqa par nahi hai. Tablighi Jamaat waale'n jaha'n jaate hain wha'an ka rang apnaane ki koshish karte hain, aur girgit ki tarah rang badalte hain. (AI Fataawa al Imaraatiya lil Albani: 73/P38)

⑥ Fazeelatush Shaikh Abdur Razzaq Afeefi

Fazeelatush Shaikh Abdur Razzaq Afeefi ka mauqif. Shaikh masuoof se Tablighi Jamaat ke saath nikalne ke mutaalliq poocha gaya to Unho'n ne farmaya: *"Sahih baat ye hai ke ye bidati log hain, jo seedhe raaste se hate hue hain. Ye soofiya ke silsilo'n qaadri, naqshbandi waghaira ke peeche chalne waale hain. Unka nikalna Allah ke raaste aur uski*

khushnoodi ke liye nahi, balke ye log Raah-e-Ilyas mein nikalte hain, jo unka ameer hai. Allah ke raasta mein nikalne ka matlab jihad fee sabeelillah hai, jisse tablighi door baaghte hain. Main badi der se tablighiyo'n ko jaanta hu'n, ye bidati log hain. Ye jaha'n bhi ho'n, masalan Misr, Israel, America, Saudi Arab ye sab ke sab apne Shaikh Muhammad Ilyas se jude hue hain". (Fataawa-o-Rasaail Shaikh Abdur Razzaq al-Afeefi: V1 P174)

⑦ Saaleh bin Fauzan al-Fauzan رحمه الله

Saaleh bin Fauzan al-Fauzan رحمه الله ka mauqif. Sawaal: Aap us shakhs ke baare mein kya kehte hain jo Saudi Arab se Tablighi Jamaat ke saath doosre mulko'n ka safar karta hai aur uske paas ilm nahi hai, jamaat ke baqiya saathi bhi ulama nahi hain. Log unse sawaal poochte hain aur wo tablighi mission ke mutaabiq jawaab dete hain. Wo ye bhi kehte hain ke tableegh ke liye ilm buniyaadi shart nahi hai. Kya aise shakhs ko deen ka ilm haasil karna zaroori nahi hai? Khusoosan jab wo mashriqi asia ke mumaalik ka safar karta hai to waha'n log Muhammad bin Abdul Wahhab رحمه الله ki daawat-e-tauheed ke mutaalliq mukhtalif qism ke eteraaz uthaate hain. Main aapse guzarish karta hu'n ke mere sawaal ka jawaab de kar tamaam logo'n ke liye nasihat aur faaeda ka samaan kare'n aur ye bhi batae'n ke kya ilm *ilham* se haasil ho sakta hai?

Jawaab: Sabse pehli baat to ye hai ke Allah Ta'ala ke raasta mein nikalne ka matlab ye hai jo Tablighi Jamaat waale muraad lete hain, iska matlab to *Jihad Fee Sabeelillah* hai. Tablighi Jamaat ne daawat-e-deen aur tableegh ke liye jo andaaz apnaaya hai, ye bidat hai. Nabi ﷺ aur Sahaba Kiraam رضي الله عنهم se is tarah mutaiyyan din lagaana kahee'n bhi saabit nahi hai, balke jo aadmi logo'n ko Allah Ta'ala ki taraf bulaana chahta hai to use chaahiye ke hasb-e-istitaa-at us fariza ko sar-anjaam de. Ye 3 din, 10 din, 40 din aur usse kam ya ziyaada ka tariqa ikhtiyaar na kare.

Isi tarah jis shakhs ke paas deeni ilm nahi hai wo jaahil hai wo logo'n ko kaise tableegh kar sakta hai? Allah Ta'ala ne baghair daleel aur baghair ilm ke tableegh karne aur daawat dene se mana farmaya hai. Irshad-e-Baari Ta'ala hai:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ .

(Aye Muhammad ﷺ) Keh Deejiye Ye Mera Raasta Hai, Main Allah Ta'ala Ki Taraf Poori Baseerat (ilm aur daleel) Ki Bina Par Daawat Deta Hoo'n. (Surah Yusuf 12: 108)

Yaane main baghair ilm ke daawat nahi deta. Insaan jis baat ki daawat de raha hai, uske liye zaroori hai ke wo uska mukammal ilm rakhta ho ke wo waajib hai, mustahab hai, haraam hai, makrooh hai ya mubaah hai. Wo ye bhi jaanta ho ke shirk kya hai? Maasiyat (nafarmaani) kise kehte hain, kufr, fisq-o-fujoor aur maalik-e-kaaenaat ki hukm-udooli kya hai? Buraai ke darajaat kitne hain aur unki kaifiyaat kya hai? Baaz taalib-e-ilm husool-e-ilm ko chodkar tableegh ke liye nikal khade hote hain. Ye amal baatil aur afsosnaak hai.

Tablighi Jamaat ke saath nikalne waalo'n ki taraf se daawa bhi kiya jaata hai ke us raaste mein ilm ka husool *ilhaam*¹ ke zariye haasil hoti hai. Lihaaza ilm haasil karne ke liye ustaad ke saamne zaanu-e-talammuz tae karne² ki zaroorat nahi, ye saraasar jhoot aur fraud hai. Ye gumraah soofiyo'n ki khurafaat aur baatil nazariyaat hain, jinki qatan koi haqiqat nahi hai. (Salaasa Muhazaraat Fil Ilm wad Daawa lil Fauzan)

Ek aur sawaal ke jawaab mein Shaikh al-Fauzan رحمه الله ne farmaya aur ye jawaab ek tablighi bhai ke khat ka hai.

“Hamare mulk (Saudiya) ko Alhamdulillah is baat ki haajat aur zaroorat nahi hai ke ham doosre mulko'n se deen aur manhaj dar-aamad kare'n. Is mulk ke baasiyo'n par zaroori hai ke Allah Ta'ala ne aqida-e-Tauheed-

¹ T: (إلهام) Ghaib se dil mein kisi baat ya khayaal ka nuzool, ilqa, kashf (khusoosan ambiya-o-auliya par) [RKT]

Imam Ibne Taimiya ne farmaya: “Isi liye jab Waliullah se ghalati ka sudoor mumkin hai to logo'n ko uski tamaam baato'n par imaan laana zaroori nahi. Haa'n, albatta Nabi ho to aur baat hai aur waliAllah ke liye ye bhi jaaiz nahi hai ke wo un tamaam cheezo'n par etemaad kar jo ke uske dil par ilqa hoti hain. Illa ye ke wo muwaafiq-e-shariyat ho'n. Apne ilhaam, mukaalama, aur mukhtaaba par jise wo Allah ki taraf se samjhe, bharosa na kare, balke uske liye zaroori hai ke un sab ko Muhammd-ur-Rasool Allah ﷺ ki shariyat ki kasoti par parakh le, agar muwaafiq ho to manzoor kare aur agar mukhaalif ho to na qubool kare aur agar use maaloom na ho ke muwaafiq hai ya mukhaalif to us meint awaqquf kare”. (Al Furqan Baen Auliya ar-Rahman wa Auliya ash-Shaitaan) [RSB]

² T: (زَانُوْهُ تَلَمُّذٌ تَهْ كَرْنَا) Shaagird hona, shaagirdi ikhtiyaar kana, halqa-e-dars mein baethna [RKT]

o-Risaalat ki jo daulat unko naseeb farmai hai use mazbooti se pakad le'n aur jo kuch baahar se aaraha hai use chod de'n. Tablighi Jamaat ki daawat Kitab-o-Sunnat ki daawat nahi hai. Us jamaat ke baare mein bahut kuch likha aur bayan kiya ja chuka hai ke un mein aqida-o-amal ki beshumaar bidate'n aur kharabiya'n hain. Ye baate'n un logo'n ne bataee'n hain jo unke saath nikle, taweel arsa unke saath rahe aur unki haqiqat ko pehchana, unho'n ne waazeh kiya ke unka tariqa aur manhaj Rasool Allah ﷺ ke tariqa aur manhaj ke khilaaf hai. Ye gumraah aur bidati soofiyo'n ki jamaat hai, lihaaza unse bachna zaroori hai".

Aage farmate hain: "Khusoosan Saudi Arab ke awaam ko to unse door rehna chaahiye, kyonke Allah Ta'ala ne yaha'n daawat-e-salafiyya (Kitab-o-Sunnat) ko zinda kiya hai. Ye daawat apne manhaj, tariqa, ahdaaf mein islam ke aen mutaabiq hai. Yaha'n Allah ke fazl-o-karam se be-shumaar kitabe'n taba'¹ hoti hain. Ulama ki awaam-un-naas ke naam ilmi khutoot aur maqalaat shaaya hote hain aur unko muft taqseem kiya jaata hai. Allah Ta'ala ne yaha'n ke rehne waalo'n ko haq baat samajhne aur us par amal karne ki taufeeq di hai. Har wo daawat, sahih daawat hai, jiska manhaj, usool-o-qawaaid aur tariqa-e-kaar Muhammad ﷺ ki daawat se liya jaae. Aisi daawat hi logo'n ke aqida ki islaah ka sabab banegi aur har aisi daawat jo iske alaawa hai aur us mein sirf ikhlaas sawaarne aur chand aamaal-e-saaliha karne par zor diya jaae, magar aqida ki islaah jo har amal-e-saaleh ki qubooliyat ki buniyaad hai par zor na diya jaae, shirk aur uske khatraat se aagaah na kiya jaae, sirf nawaafil, ibadaat, azkaar aur furui amaal par zor diya jaae to aisi daawat be-faada hai aur usse badh kar afsos ki baat to ye hai agar wo daawat bidati amaal par qaayam hai, jaisa ke mehdood dino'n tak nikalna, ilm-o-shaoor se khaali hona, aqida-e-sahiha se door hona, aur aise ilm se khaali hona jo aqida, ibaadaat aur maamalaat mein islaah ka sabab hai. Jiske zariye deen ki mukhtalif cheezo'n ka pata chalta hai to wo wabaal-e-jaan hai. In tamaam cheezo'n ko nazar-andaaz karke sirf baaz amaal aur azkaar ki daawat dena, dar-asal naaqis tableegh hai".

¹ T: (طبع) Chaapne ka kaam, chapaana, print, to print [RKT]

“Kisi musalman ke liye jaaiz nahi hai ke wo aisi jamaat ke saath nikle ya unka ta-aawoon kare, ye kaam naahi to deen ke liye faaedamand hai aur naahi aqida ke liye. Deen ilm-e-naafe (Kitab-o-Sunnat) aur phir us ilm ki raushni mein amal ka naam hai. Allah Ta’ala ne farmaya:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٩﴾

Wo Jisne Apne Rasool Ko Hidaayat Aur Deen-e-Haq De Kar Bheja, Taake Use Tamaam Deeno’n Par Ghaalib Kar De Agarche Mushrik Usko Naapasand Hi Kare’n. (Surah as-Saff 61: 9)

“Is aayat-e-karima mein Al Huda se muraad ilm-e-naafe, jabke Deen-ul-Haq se muraad amal-e-saaleh hai. Amal ki islaah ilm ke baghair nahi ho sakti. Meri baat ka khulaasa ye hai ke har wo daawat jo ilm-e-naafe aur amal-e-saaleh par qaayam nahi hogi wo ya to naaqis hai, ya baatil daawat hai. Uska naam jo bhi rakh liya jaae wo be-faaeda hai, kyonke hamare deen mein naamo’n ka nahi, balke haqaalq ka etebaar hai”.

“Kisi jamaat ki kasrat-e-taadaad aur shohrat Uske sahih ya ghalat hone ka meyaar nahi, balke meyaar-e-haq to Allah Ta’ala ki Kitab aur Nabi ﷺ ki sunnat hai. Allah Ta’ala farmate hain:”

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا .

Agar Tum Kisi Cheez Mein Jhagda Karo To Use Allah Aur Rasool ﷺ Ki Taraf Lautao Agar Tum Allah Aur Roz-e-Aakhirat Par Yaqeen Rakhte Ho, Yehi Behtar Aur Taaweel Ke Lihaaz Se Accha Hai. (Surah Nisa 4: 59)

“Quran-o-Sunnat ki taraf rujoo ikhtilaaf ko khatam karne ka sabab hai. Isi meyaar par log ekatthe ho sakte hain. Kitab-o-Sunnat ko chod dene ki soorat mein ikhtilaaf aur jhagde janam lete hain, jaisa ke ham khud mushaahada kar rahe hain. Ham Allah Ta’ala se dua karte hain ke wo hame’n haq baat par qaayam rehne ki taufeeq ataa farmae aur hamare dilo’n ko tedha hone aur sahih rasta se hat jaane se bachae”.

لا حول ولا ضوة الا بالله العلى العظيم رصل الله على نبينا محمد وآله و صحبه أجمعين ، والحمد لله

⑧ Shaikh Abdul Qaadir al-Arnaaout

Maarroof Hanafi Aalim-e-Deen Fazeelatush Shaikh Abdul Qaadir al-Arnaaout ka mauqif:

الحمد لله رب العالمين والصلاة والسلام على نبينا محمد وعلى آله وصحبه أجمعين و بعد:

“Main Allah Ta’ala, jo-ke al Aliyyul Qadeer hai ka faqeer banda (Abdul Qaadir al-Arnaout) arz kar raha hu’n ke mujhse baaz taalib-e-ilmo’n ne Tablighi Jamaat ke mutaalliq poocha hai. Jiski buniyaad Hindustan mein rakhi gai hai aur uske baani Muhammad Ilyas bin Muhammad Ismail Kandhalwi hain, jo ke 1363h mein faut ho chuke hain. Ye Tablighi Jamaat ke pehle ameer hain. Unho’n ne Quran-e-Majeed hifz kiya, Kutub-e-Sitta (Kutub-e-Hadees) deobandi tariqa ke mutaabiq padhee’n aur soofiyo’n ke tareqa ke mutabiq biat bhi ki, phir unho’n ne logo’n ko akhlaaq-e-islamiya ki taraf daawat di. Jab ye faut ho gae to unke bete Muhammad Yusuf Kadhalwi Tablighi Jamaat ke ameer bane. Unho’n ne (Hayaat us Sahaba) ke naam se kitab bhi likhi. Unke baad Shaikh Inaam-ul-Hasan ameer bane. Unke tahat har shahr ke andar ek ameer hai. Ye log mukhtalif silsilo’n se jude hue hain. Jaisa ke Naqshbandi, Qadri waghaira. Is jamaat ka hadaf logo’n ke akhlaaq aur unke nafs ki islaah hai. Magar ye jamaat aqida-e-tauheed ko koi ehmiyat nahi deti hai. Halaanke aqida-e-tauheed daawat-e-ilallah ki buniyaad aur asaas hai. Iske bagahir ye amal bekaar aur be-faaeda hai. Allah Ta’ala ne farmaya: فَأَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ.

Aur Jaan Lo Ke Beshak Uske Alaawa Koi Maabood-e-barhaq Nahi Hai.
(Surah Muhammad 47: 19)

“Rasool Allah ﷺ ne sabse pehle tauheed aur islaah-e-aqida ki daawat di. Tablighi Jamaat waalo’n ko jihad, nafs ke saath jihad karna, zabaan ke saath daawat dena aur tableegh ke liye nikalna hai. Unka manhaj Quran-e-Kareem ki chand soorato’n ki tilaawat, Riyaz us

Saaliheen aur Hayaat us Sahaba waghaira ko padhna, Fazaail-e-Aamaal bayan karna hai. Unke usool ya sifaat 6 hain”.

- ① Kalma ‘لا اله الا الله’ dil se faasid yaqeen nikalna aur sahih yaqeen daakhil karna ke *Razzaq* aur *Mudabbir* Allah hai aur ye *soofiyo’n ki tafseer hai*.
- ② Namaz ma khushoo-o-khuzoo. ③ Ilm ma zikr. ④ Ikraam-e-Muslim.
- ⑤ Tasheeh (Ikhlās)-e-niyyat. ⑥ Dawat-e-Ilallah aur tableegh ke liye nikalna.

“Agar ham in baato’n par ghaur kare’n to pata chalega ke tableegh ke liye faqat 6 number kaafi nahi hain. Har musalman par waajib hai ke wo logo’n ko tauheed aur aqida ki islaah ka dars de aur tauheed ki nusrat kare. Kyouнке aksar islami mumalik mein shirk ke andhere maujood hain. Log qabro’n ki pooja karte hain, kai muqamaat ko muqaddas samajh kar sajda-rez hote hain. Duaae’n karte hain, aise afraad ko tambeeh karna muballigheen aur tableegh karne waale par farz hai”. Allah Ta’ala farmate hain:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾

(Aye Muhammad ﷺ!) Keh Deejiye Main Allah Ta’ala Ki Taraf Poori Baseerat Ke Saath Daawat Deta Hoo’n. Main Bhi Aur Mere Paerukaar Bhi. Allah Paak Hai Aur Main Mushriko’n Mein Se Nahi Hoo’n. (Surah Yusuf 12: 108)

“Rasool Allah ﷺ ne Makkah mein jab daawat-e-tableegh ka aaghaaz kiya to 13 saal tak aqida-e-tauheed aur uski islaah par zor diya. Is liye har tableegh karne waale par waajib hai ke wo salaf-o-saaliheen ke tariqa ko saamne rakhte hue logo’n ko Kitab-o-Sunnat ki taraf bulaae. Aaj kal bahut si jamaate’n zabaan se Kitab-o-Sunnat ka naam to zaroor leti hain, magar unka manhaj aur unke usool-o-qawaaid Nabi ﷺ aur Sahaba Kiraam رضى الله عنهم ke manhaj ke khilaaf hain”.

“Tablighi Jamaat dar-haqiqat Naqshbandi aur Qadri silsila se taalluq rakhti hai. Unki taalimaat mein kuch baate’n aqida-e-sahiha ke mutaabiq hain to kuch mukhtalif. Kahee’n Sunnat ki daawat hai to kahee’n bidat ki targheeb. Kahee’n Kitab-o-Sunnat ki taalimaat hain, to

kahee'n insaano ki. Waza'-karda¹ shariyat ka dars, ye log jihad ki tashreeh jihad-bin-nafs se karte hain. Ye hazraat tableegh ki tafseer apne saath nikalne aur baaz dafa sair-o-siyaahat se karte hain".

"Aqida ke mutaalliq qatan koi baat nahi karte jo ke islami taalimaat ki buniyaad hai. Musalmano par waajib hai ke wo Kitab-o-Sunnat ki taraf rujoo kare'n aur ye us manhaj par chalne se hi mumkin hai jo Kitab-o-Sunnat se akhaz kiya gaya ho. Ye rujoo tab hi mumkin hai ke us cheez se daawat ka aghaaz kiya jaae. Jisse Allah Ta'ala aur uske Rasool ﷺ ne kiya aur wo Allah Ta'ala ki tauheed aur islaah-e-aqida ka dars hi hai aur isi tarah shirk, bidaat, na-farmani aur gunaho'n se door rehne ka sabaq hai. Haq baat ki tableegh is baat se mumkin hai ke aqida-e-tauheed ko ibaadat, akhlaaq aur muamalaat ki buniyaad banaaya jaae aur butho'n, mazaaro'n, qabro'n aur astaano'n ki taazeem-o-taqdees se tauba ki jaae aur har us cheez se kinaara-kashi ki jaae to Allah Ta'ala ki ibaadat mein rukaawat ka baais ho". Allah Ta'ala farmate hain:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ.

Jaan Leejiye Ke Uske Alaawa Koi Maabood-e-Barhaq Nahi. (Surah Muhammad 47: 19)

"Tablighi Jamaat waale Europe, Africa, America aur Arbi mumaalik ki taraf safar karte hain, logo'n ko akhlaaq ki daawat dete hain, magar aqida jo ke Muhammad ﷺ ki shariyat ki buniyaad hai... par koi tawajjo nahi dete, ye bahut badi ghalati hai. Unhe'n chaahiye ke un tamaam mumaalik mein aqida-e-tauheed ka dars de'n. Wo aqida ki kitabe'n padhe'n aur logo'n ko sunaae'n aur padhae'n masalan:"

① Lum-at al-Etiqaad ilaa Sabeel ar-Rashaad lil Maqdisi.

② Aqidat Ahl as-Sunnah wal-Jama-ah lit Tahawi, Sharah Ibn al-Izz.

"Tablighi Jamaat waalo'n ki ek ghalati ye bhi hai ke wo baghair ilm ke logo'n ko daawat dete hain, jis ka natija ye nikla ke log bidat aur khurafaat ke zariye Allah Ta'ala ka qurb talash karne ki koshish karte hain aur ye log apne ameer ki itaa-at ko apne oopar waajib samajhte hain. Chaahе uska hukm Quran-o-Hadees ke khilaaf hi kyouн na ho.

¹ T: (وَضَعَ كَرْدَه) Waza kiya hua, banaaya hua, tashkeel diya hua [RKT]

Lihaaza Tablighi Jamaat waalo'n ko in ghalatiyo'n ka izaala karna chaahiye aur logo'n ko is daawat ki taraf bulaana chaahiye jo Muhammad ﷺ Sahaba Kiraam رَضِيَ اللَّهُ عَنْهُمْ aur Salaf-e-Saaliheen رَضِيَ اللَّهُ عَنْهُمْ ki daawat thi".

"Is tamaam soorat-e-haal ko saamne rakhte hue ham keh sakte hain ke unke saath nikalna dar-asal unke tariqa aur program ko taqwiyaat pohonchaana hai. Agar koi saahib-e-ilm unke saath nikle jo unki islaah aur tarbiyat kar sake aur unhe'n siraat-e-mustaqeem ki daawat de sake to behtar hai. Warna unke saath na nikla jaae, agar ye log sahih baat ko qubool kare'n to unka hamsafar ban jaae, warna unke saath jaane se baaz rahe".

"Ham Allah Ta'ala se dua karte hain ke wo hame'n aqida-e-tauheed ki nemat se maala-maal kare, hame'n islam par faut kare aur qiyaamat ke din Ambiya ﷺ, Siddiqeen, Shohada aur Saaliheen رَضِيَ اللَّهُ عَنْهُمْ ki saff mein shaamil kare aur har wo cheez par qaadir hai aur duaao'n ko qubool karne waala hai".

وَأَجْرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

Khaadim As Sunnah an Nabawwiyyah

Abdul Qadir al Arnaout

Damascus 8/1/1417h

⑨ Shaikh Saad al-Hussain

Ash Shaikh Sa'ad al Hussain Ka Mauqif. Ye khat Fazeelatush Shaikh Saad al-Hussain *Musheer Saudi Consulate, Jordan* ki taraf se Qatar ke ek tablighi bhai ke sawaal ke jawaab mein likha ja raha hai. Is sawaal mein usne Tablighi Jamaat ke mutaalliq poocha hai.

الْحَمْدُ لِلَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ، أَمَّا بَعْدُ:

① Sabse pehle ye jaan lejiye ke daawat-e-ilallah ibaadat hai aur ibaadat wohi ho sakti hai jise Allah ki kitab aur Sunnat-e-Rasool Allah ﷺ mein mashroo qaraar diya gaya ho.

② Tablighi Jamaat ke saath maine apni zindagi ke 8 saal guzaare hain

aur mujhe yehi baat samajh aai hai ke unki daawat Allah Ta'ala ki shariyat ke mutaabiq nahi hai. Unki tarteef 3 din, 40 din, 4 maah aur isi tarah kisi ek basti ya ilaqa ki hadd-bandi kar dena (ke usse aage-peeche na ho jaae) Quran-o-Sunnat se saabit nahi hai. Isi tarah ek khaas mauzoo par hi guftagu, masalan Subh ki namaz ke baad 6 number, namaz ke baad Quran-e-Majeed ki aakhri 10 surato'n ki tilaawat, Zohar ke baad jamaat ki taareef-o-ahdaaf, Asr ke baad gasht, Maghrib ke baad 6 nukat ki tafseel aur Isha ke baad "*Hayaat us Sahaba*" ki taaleem.

Gasht mein mutakallim ke khaas alfaaz, tableegh ke liye naamo'n ka elaan aur indraaj¹ aur is tarah ke deegar afaal Nabi-e-Kareem ﷺ se saabit nahi hain aur naahi Salaf-e-Saaliheen رضى الله عنه ne ye usloob apnaaya. Aur sabse afsosnaak baat ye hai ke Tablighi Jamaat tamaam rasoolo'n ke daawati manhaj aur tariqa ki mukhalifat karti hai. Allah Ta'ala irshad famrate hain:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ.

Aur Yaqinan Hamne Har Ummat Mein Rasool Bheja (jo logo'n ko ye kehta tha) Ke Tum Faqat Allah Ta'ala Hi Ki Ibaadat Karo Aur Taaghoot Se Bacho. (Surah an-Nahl 16: 36)

Aur farmaya:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ⑩

Aur Ham Ne Aap Se Pehle Jo Rasool Bhi Bheja Uski Taraf Ham Ne Ye Wahee Ki Ke Mere Alaawa Koi Maabood-e-Barhaq Nahi, Lihaaza Tum Meri Hi Ibaadat Karo. (Surah al-Ambiya 21: 25)

In ayaat se pata chalta hai logo'n ko sabse pehle *Tauheed-e-Uloohiyat* ki daawat di jaae. Yaane unhe'n ye baat baawar karaai jaae ke wo sabse pehle is baat ka iqraar kare'n ke Allah Ta'ala ke alaawa koi ibaadat ke laayaq nahi. Har Rasool ne namaz, roza, hajj, zakat, adaab-o-fazaail aur akhlaaq se pehle tauheed ki daawat di. Tablighi Jamaat aur is tarah ki doosri jamaate'n tauheed ko sabse pehle bayan nahi karti hain aur naahi use har cheez se qabl bayan karne ki zaroorat mehsoos karti hain. Balke unke nazdeek uski koi ehmiyat nahi hai. Wo *Laa Ilaaha Illallah* ke sahih

¹ T: (اندرج) Tehreer, tehreer karna ya kiya jaana [RKT]

maane bhi bayan karne ki zaroorat mehsoos nahi karte, wo kehte hain iska matlab yaqeen-e-faasid ko dil se nikaalna aur yaqeen-e-sahih ko dil mein daakhil karna hai, ke Allah Ta'ala *Khaliq, Raaziq, Maarne waala, Zinda karne waala* ham kehte hain ke agar *Laa Ilaaha Illallah* ke ye maane hain to phir mushrikeen se jhagda kya tha? Wo to is baat ke qaayal the, phir mushrikeen-e-Makkah ne is kalma ko radd kyon kiya? Allah Ta'ala unke baare mein irshad farmate hain:

وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ۝

Aur (aye Nabi ﷺ!) Agar Aap Un (mushrikeen) Se Pooche'n Ke Zameen-o-Aasmaan Ko Kisne Paida Kiya To Ye Zaroor Kahenge Ke Unhe'n Zabardast Aur Khoob Ilm Rakhne Waale (Allah) Ne Paida Kiya. (Surah az-Zukhruf 43: 9)

③ Allah Ta'ala ke ataa karda aur tamaam rasoolo'n ke bayan karda manhaj se door hone ki bina par Tablighi Jamaat mein ye khaami hai ke wo apne padosiyo'n ko to buraai se mana nahi karte aur door-daraaz ilaao'n mein tableegh ke liye nikal khade hote hain. Hindustan se Tablighi Jamaat ki ibtida hui, whaa'n unke pados mein *Nizamuddin Auliya* ka mazaar hai, Dehli shahr ke andar shirk ka ye bahut bada markaz maujood hai. Magar ye log waha'n ja kar logo'n ko nahi samjhaate ye kaise samjhaenge kyonke Tablighi Jamaat ke mashaaiikh aur rehnuma islaah-e-aqida ko ehmiyat hi nahi dete. Unke bayanaat *Tasawwuf, Aqida ki Kharabi, Jhoote Qisso'n aur Khurafaat* par mabni hote hain. Jinki Kitab-o-Sunnat mein koi daleel maujood nahi hai. In logo'n ko Delhi ki markazi tablighi masjid ke qareeb ye shirk ka adda tableegh ka mohtaaj-e-nazar nahi aata. Kya Pakistan waale tablighiyo'n ko *Raawand* markaz ke qareeb darbar aur shirk ka gadh nazar nahi aata aur Sudan mein unki markazi masjid ke qareeb shirk ka gadh tableegh ke liye mozoo'n nahi lagta?

④ Dar-haqiqat Tablighi Jamaat bhi ek firqa hai, jo asal musalman jamaat se alag ho chuka hai, wo jamaat jiska manhaj Kitab-o-Sunnat ke khilaaf hai. Kyonke unho'n ne apna naam alag rakha, apna ameer alag banaaya, apna manhaj aur tariqa alag se muntakhab kiya. Allah Ta'ala ne famraya:

يٰ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

Har Giroh, Jo Kuch Uske Paas Hai, Us Par Khush Hai. (Surah ar-Room 30: 32)

Aur Farmaya:

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا أَلَسْتُ مِنْهُمْ فِي شَيْءٍ.

Wo Log Jinho'n Ne Apne Deen Ko Tukde-tukde Kar Daal Aur Wo Giroho'n Mein Bat Gae. Aapka Unse Koi Bhi Waasta Nahi. (Surah al-Anaam 6: 159)

⑤ Baaz log kehte hain Tablighi Jamaat waalo'n ki taadaad bahut ziyada hai aur aae-roz us mein izaafa hota ja raha hai. To ham kehna chaahenge kasrat ya qillat-e-taadaad meyaar-e-haq nahi. Agar ham Quran-e-Majeed ka mutala-a kare'n to pata chalega ke logo'n ko kasrat ghaaliban gumraahi aur zalaalat ki taraf maayal hoti hai.

Allah Ta'ala farmate hain:

وَإِنْ تُطِيعِ أَكْثَرُ مَنْ فِي الْأَرْضِ يَضِلُّوكَ عَنْ سَبِيلِ اللَّهِ.

Aur Agar Aap Zameen Mein Aksar Logo'n Ki Itaa-at Shuru Kar De'n To Wo Aapko Allah Ta'ala Ke Raaste Se Gumraah Kar Denge. (Surah al-Anaam 6: 116)

Aur farmaya:

وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ

Aur Mere Bando'n Mein Se Thode Hi Shukr-guzaar Hain. (Surah Saba 34: 13)

Aur farmaya:

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُّشْرِكُونَ ۝

Aur Un Mein Se Aksar Allah Par Imaan Nahi Laae, Magar Wo Mushrik Hi Hain. (Suray Yusuf 12: 106)

Lihaaza taadaad ko daleel banana to kisi bhi soorat mein sahih nahi hai, qiyaamat ke din baaz Nabi aur Rasool aise bhi honge ke unke saath 1 ya 2 aadmi honge. Koi aise bhi honge jinke saath ek bhi ummati nahi hoga.

Oolil-azm yaane bargazida aur bade-bade rasoolo'n mein sabse pehle aane waale Nuh (عليه السلام) hain. Jinho'n ne 950 saal tableegh ki. Magar phir bhi chand log imaan laae, jo ek hi kashti mein sawaar hue.

⑥ Kisi jamaat ka daawat ke maidan mein bahut faail¹ (فَاعِل) hona aur logo'n ka uske saath milte jaana bhi uske saccha hone ki daleel nahi hai. Gumraah aur bidati log hamesha ahle haq se ziyada chust aur faail (فَاعِل) hote hain. Kyouнке nafs-e-ammaara buraai ka hukm deta hai aur wo buraai aur ghalat baat ko sahih aur khubsoorat karke pesh karte hain. Lihaaza unhe'n chust aur faail (فَاعِل) hona padhta hai. Wo baatil ko muzaiyyan karke aur jhoot ko sach bana kar pesh karte hain, Rasool Allah ﷺ ne farmaya: *"Meri Ummat 73 firqo'n mein bat jaaegi, tamaam ke tamaam Jahannam mein jaaenge, magar ek hi Jannat mein jaaega, ye wo groh hai jo haq par qaayam rahega. Unki mukhalifat karne waala aur unko zaleel karne ki koshish karne waala unko koi nuqsan na pohoncha sakega"*. Yaane har daur mein ek jamaat haq par qaayam rehne waali maujood rahegi.

⑦ Is baat mein koi shak nahi ke unki wajah se bahut se log Allah Ta'ala ki na-farmani chodkar raah-e-hidaayat ikhtiyaar kar chuke hain. Lekin hame'n ye dekhna hoga ke unho'n ne kaunsi hidaayat ikhtiyaar ki? Dekhna hoga ke wo raah-e-hidaayat hai bhi ya nahi hai? Na-farmaani ko chodkar baatil aur ghalat manhaj ikhtiyaar kar lena bhi bahut bada jurm hai. Faasid-o-baatil manhaj aur bidati khurafaati daawat ko log bahut jald qubool kar lete hain, haq baat ko qubool karna bahut mushkil aur qismat waalo'n ka imtiyaaz hai. Aisa tariqa aur aisi daawat jo Kitab-o-Sunnat ke usoolo'n se mutasaadim² ho, be-faada aur laa-haasil hai. Allah Ta'ala Quran-e-Majeed mein irshad farmate hain:

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ ۖ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ

Aur Yaqinan Ye Baat Aapki Taraf Wahee Ki Gai Hai Aur Jo Log (rasool) Aap Se Pehle The Unki Taraf (wahee ki gai) Ke Agar Aap Ne Shirk Kiya To Aapke Amal Bhi Zaroor Barbaad Ho Jaenge. (Surah az-Zumar 39: 65)

Tablighi Jamaat ki 6 numbari daawat mein shaamil hona aur us mission mein unka ta-aawoon karna aqida mein bigaad aur kharaabi ka darwaza kholne ke mutaraadif hai aur Allah Ta'ala ki shariyat ke khilaaf hai. Kyouнке aqida ka bigaad Allah Ta'ala kabhi bhi maaf nahi farmaenge.

¹ T: Kisi kaam ka karne waala, murtakib [RKT]

² T: (مُتَّصِدِم) Ghair-muwaafiq, takra jaane waala [RKT]

Farmaan-e-Baari Ta'ala hai:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ¹

Yaqinan Allah Ta'ala Is Baat Ko Nahi Bakhshega Ke Uske Saath Shirk Kiya Jaae Aur Jo Uske Alaawa Hai Usko Bakhsh Sakta Hai Jiske Liye Chaahega.
(Surah an-Nisa 4: 48)

Shaitan aur nafs-e-ammaara dono ki zabardast koshish hai ke Jazeeratul Arab mein kisi bhi qeemat par shirk ka pur-aashob boota¹ lagaaya jaae aur arab duniya ke aqaaid kharab kar diye jaae'n.

⑧ Baaz *Saudi Ulama* Tablighi Jamaat ka ta-aawoon karte hain aur wo unke aqaaid-o-nazariyaat se qatan waaqif nahi hain. Ham aise kisi maarooof aalim ko nahi jaante jo unke saath nikla ho aur kuch waqt un logo'n ke saath lagaaya ho, phir unke baare mein acche jazbaat ka izhaar kiya ho, ye log apne ham-fikr ulama se apni safaai aur taareef ke bayan lete hain jo unke aebo'n ko chupa lete hain.

Bahut se jaiyyid ulama ne us jamaat se bachne ki talqeen ki hai. Masalan Shaikh Hamood at-Tuwaijri, Abdur Razzaq Afeefi, Saaleh al-Luhaidaan, Abdullah al-Ghudyaan, Saaleh al-Fauzan. Talaba ki ek bahut badi taadaad unke saath nikalti thi, magar ulama aur asaaitiza ne unko mana kar diya aur unke dar-parda maqaasid se unko agaah kiya hai. Unho'n ne elaan kiya hai ke Tablighi Jamaat tasawwuf ki taraf daawat deti hai aur un mein bidat, khurafaat aur shirk paaya jaata hai. Khusoosan Tablighi Nisaab naami kitab mein aisi cheeze'n hain jo shirk ki hadd ko pohonch jaati hain.

Main khud unki taareef kiya karta tha, unke saath chalta tha, unki taaeed aur nusrat karta tha, hatta ke mujhe unki kharabiyo'n aur aqida ke fasaad ka ilm hua aur main unse alag ho gaya. Allah hame'n aur un logo'n ko hidaayat naseeb farmae aur sahih baat par amal karne ki taufeeq de.

Wassalamu A'alikum wa Rahmatullah wa Barakatahu
Saad al-Hussain

¹ T: (بُوتًا) Pauda, chote qad kar dilkash aur khushnuma pauda [RKT]

Tablighi Jamaat Ke Mutaalliq Baaz Ishkalaat

Ye ishkalaat aur eterazaat Fazeelatush Shaikh Ahmad Yahya an-Najmi ki kitab ‘المورد العذب الزلال’ “*Al Mawrid al-Adhb az-Zulaal*” se naql kiye gae hain.

Pehla Eteraaz: Tablighi Jamaat ke baani *mazhab-e-soofiya* par parwaan chadhe aur unse do (2) dafa baeyat bhi ki aur usi aqida aur manhaj par rehte hue duniya se rukhsat ho gae. Lihaaza wo pakke soofi the aur soofiayat ke dildaada the.

Doosra Eteraaz: Wo qabr waalo’n se taalluq rakhne aur kashf (qabro’n ke haalaat jaanne) ka daawa karte aur unse roohani faiz haasil karne ke qaayal the.

Teesra Eteraaz: Wo Chishti silsila ke mutaabiq Abdul Quddus Gangohi ki qabr ke paas muraaqaba karte the. Aur Gangohi *Wahdatul Wujood* nazariya ke haamil the.

Chautha Eteraaz: Chishti silsila ka muraaqaba ye hai ke har hafte mein 30 minute sar dhaanp kar qabr ke paas baitha jaae aur ye zikr kiya jaae: “*Allah Haazri Allah Naazri*” ham kehte hain agar ye amal Allah Ta’ala ke liye hai to bidat hai aur agar saahib-e-qabr ke liye hai to shirk hai. Jab wo qabr ke paas is khushoo aur khuzoo se baithte to iska matlab hai ke wo ye sab kuch saahib-e-qabr ke liye hi karte the.

Paanchwaa’n Eteraaz: Tablighi Jamaat ke baani gumraah soofiyo’n ke chaaro’n silsilo’n ke qaayal aur unke zariye sulook ki manzile’n tae karne ke qaayal the aur ye chaaro’n silsile Chishti, Naqshbandi, Soharwardi aur Qadri hain.

Chattha Eteraaz: Tablighi Jamaat ke baani *Wahdatul Wujood* ka aqida rakhne waale ki qabr ke paas baithte the to ghalib gumaan yehi hai ke wo khud bhi *Wahdatul Wujood* ke qaayal the. Agar wo khud *Wahdatul Wujood* ke qaayal na hote to uski qabr ke paas muraaqaba kyon karte?

Saatwaa’n Eteraaz: Tablighi Jamaat ke baani soofi aur qabr-parast the.

Aathwaa’n Eteraaz: Tablighi Jamaat jis jagah aur jis muqaam se wujood

mein aai waha'n ki masjid mein 4 qabre'n hain, jabke Nabi ﷺ ne farmaya: *"Makhlooq mein sabse badd-tareen wo log hain, jo qabro'n ko masjid banaate hain. Khabardar tum qabro'n ko masjide'n na banana, main tumhe'n usse mana karta hu'n"*.

Nawwa Eteraaz: Tablighi Jamaat ke baani qabro'n ke kashf ke ilm ka daawa karte the ﴿كُنْتُمْ حَيِّدٌ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾ ki tafseer unho'n ne kashf se ki hai, jabke Quran-e-Majeed ki tafseer kashf ke saath karna qatan jaaiz nahi hai.

Daswaa'n Eteraaz: Tablighi Jamaat waale soofiyo'n ke khud-saakhta kalimaat ke saath zikr karte hain aur ye zikr kalma ki tafreeq ke zariye kiya jaata hai, yaane baaz dafa wo faqat *Laa ilaaha* ka zikr karte hain aur baaz dafa *Illallah* ka wird karte hain.

Gyaarwaa'n Eteraaz: *Laa ilaaha* kehna aur aage *Illallah* na kehna *kufr* hai. Jisne 500 martaba *Laa ilaaha* kaha, yaane nafi ko padha magar isbaat *Illallah* na padha to dar-haqiqat 500 martaba kaafir ho gaya.

Baarahwa'n Eteraaz: *Laa ilaaha Illallah* ka 500-500 martaba alag-alag zikr karna bidat aur kalma-e-kufr hai. Ye zikr bidati, jaahil aur khurafaati soofiyo'n ki ejaad hai, aisa karne waala gumraah aur kufr ka murtakib hai.

Terahwa'n Eteraaz: Baaz tablighi bidaat aur shirkiyaat par mabni zikr ke halqe qaayam karte hain.

Chaudahwa'n Eteraaz: Ye aisi takhtiyo'n aur hirz¹ ko apne paas rakhna jaaiz sajamhte hain, jin par shaitani kalimaat likhe hote hain.

Pandrahwa'n Eteraaz: Unka aqida ke Nabi ﷺ aur Auliya apni qabro'n mein usi tarah zinda hain, jis tarah duniya mein zinda the.

Solahwa'n Eteraaz: Ye tuaheed-e-uloohiyat se jurm ki hadd tak ghaflat barat-te hain. Unke dil mein us tauheed aur aqida ki qatan koi ehmiyat nahi hai. Jaisa ke pehle guzar chuka hai.

¹ T: (جزر) Hifaazat se, ehtiyaat se [RSB]

Satrahwa'n Eteraaz: Tauheed aur Aqida ke maamle mein ye ashari aur maatureedi hain.

Atharahwa'n Eteraaz: Ye tauheed-e-ruboobiyat to bayan karte hain, magar tauheed-e-uloohiyat ka zikr bhi nahi karte. Halaanke faqat tauheed-e-ruboobiyat ke iqraar se insaan musalman nahi ho sakta.

Unneeswa'n Eteraaz: Ye tauheed ki taraf bulaane waale daaiyo'n, ulama aur muballigheen se sakht adaawat rakhte hain aur unhe'n Wahhabi ka naam dete hain. Masalan Ibne Taimiyya, Ibn al-Qaiyyim, Muhammad bin Abdul Wahhab waghaira. Ye rawiyya unke khubs-e-baatin¹ par dalaalat karta hai.

Beeswaa'n Eteraaz: Ye taaghoot ka inkaar karne ki baat nahi karte aur naahi uska zikr pasand karte hain. Balke us mauzoo par agar koi guftagu kare ya baat kare to ye log shadeed ghussa ka izhaar karte hain.

Ekkeeswa'n Eteraaz: Ye logo'n ko neki ka hukm (mehdood) andaaz mein karte hain, magar buraai se qatan nahi rokte. Balke ye burai ko bin-nas bayan karne aur uske khatraat ko aashkaar karne waale ulama ko ye keh kar rokte hain ke ye maslahat ke khilaaf hai. Halaanke Allah Ta'ala ne buraai se na rokne par Bani Israel ki shadeed mazammat ki aur un par laanat bheji hai. Irshad-e-Baari Ta'ala hai:

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٥٨﴾
كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٥٩﴾

Bani Israel Ke Un Logo'n Par Laanat Ki Gai Jinho'n Ne Kufr Kiya, Dawood Aur Isa Bin Maryam ﷺ Ki Zabaani. Ye Isl Iye Tha Ke Jo Unho'n Ne Nafarmaani Ki Aur Wo Ziyaadati Karne Waale The Wo Logo'n Ko Buraai Se Nahi Rokte The Jo Unho'n Ne Yaqinan Bahut Hi Bura Hai Jo Wo Karte The. (Surah al-Maaida 5: 78-79)

Sochne ki baat hai kr Tablighi Jamaat waale tableegh ki hikmat ko ziyada jaante hain ya Allah Ta'ala?

Baaeeswa'n Eteraaz: Tablighi Jamaat ke baani ka qaul hai ke *Laa Ilaaha*

¹ T: Keena, hasad, mukhaalifat jo poshida ho [RKT]

Illallah ka maqsad faasid yaqeen ko dil se nikaalna aur yaqeen-e-sahih ko daakhil karna hai. Agar ham bareek beeni se jaaiza le'n to ye aqida *Wahdatul Wujood* par imaan rakhne ki targheeb hai.

Yaqeen-e-faasid se unki muraad, har musalman ka wo aqida hai ke jis cheez ko mehsoos kar sakta hai. Yaane dekh sakta hai, choo sakta hai, sun sakta hai waghaira wo makhlooq hai. Magar Allah Ta'ala ka kalaam Quran-e-Majeed jo ke uski sifat hai aur Allah Ta'ala khaliq hai aur apni makhlooq se buland hai aur Arsh par mustawi hai. Ye aqida tablighiyo'n ke yaha'n faasid aur baatil hai. Sahih Yaqeen aur imaan ye hai ke wo arsh par nahi. Ham jo bhi makhluqaat dekh rahe hain in mein Rabb-e-Ta'ala maujood hai. Isi liye wo *Laa Ilaaha Illallah* ki tafseer *Laa Maujooda Illallah* se karte hain. Ke jo kuch hai wo Allah Ta'ala ke alaawa koi cheez nahi hai, yaane har cheez mein *aen Allah* hai (nauzu billah).

Teiiswa'n Eteraaz: Khwabo'n, Karamato'n, Qisse-khanaiyo'n, Khurafaat aur jhoote waaqiaat par yaqeen karna Tablighi Jamaat waalo'n ka tariqa hai. Unke kai programo'n mein maine ye baat suni hai ke falaa'n aadmi ghar waalo'n se alag ek door muqaam mein chala gaya, wo 4 mahine udhar thehra raha, jab waapas aaya to ghar waale pehle se behtar haal mein the. Usne poocha to unho'n ne kaha hamari khidmat ek budhiya karti rahi. Ye daleel de kar wo kehte hain ke unka 4 mahine lagaana Allah ki marzi ke mutabiq hai waghaira waghaira.

Chaubeeswa'n Eteraaz: Unke baani ne to apne aapko shariyat saaz banaa diya 6 number banaae, 3, 10 aur 40 din ki tarteeb banaai. 4 mahine aur saal waghaira ka time tableegh ke liye muqarrar kiya, ye kisi hadees se saabit nahi. Jab uske paerukaar usi daaerabandi mein rehte hain, us mein qatan koi tabdeeli nahi karte to haqiqat mein wo use shariyat-saazi ka haq de rahe hain. Kyouнке unho'n ne jo line kheenchi wo usse aage jaane ya peeche hathne ke liye taiyaar nahi hain. Halaanke tableegh ke liye deegar kai zaroori ashiya qaabil-e-bayan hain. Jinka zikr bhi un logo'n ko pasand nahi hai.

☞ Mujhe maloom hota hai ke maine us jamaat ke baare mein jo baate'n bayan ki hai, wo nasihat pakadne aur musulmano ki aankhen kholne ke liye kaafi hain. Maine Ahle Ilm ka kalaam aur unki ibaarato'n se baaz

ikhtibasaat naql kiye hain. Jo haq aur baatil ki tameez karne ke liye kaafi hain. Jis shakhs ke sar par nafsaani khwahishaat aur taassub ka bhoot sawaar ho usko samjhaana kisi ke bas mein nahi. Jab maamla ye hai to kya koi aqil insaan che-jaaeke¹ wo deen ka taalib-e-ilm ho. Apne aapko is gumraah jamaat ki taraf mansoob karega? Aur uska difa² karega? Aur kya ye sab kuch jaanne ke bawujood unke saath log apni zindagi tabaah karenge. Jaisa ke baaz ne unke saath phir phir kar apni zindagi ke tamaam ayyaam sarf kar diye. Unki baeyat ki aur usi par jame rahe.

☞ Haq baat ki daawat iski mohtaaj nahi ke bidat ki baeyat ki jaae, jaisa ke Tablighi Jamaat ka haal hai. Kitne hi bade-bade aimma kiraam jo ke pehle zamane mein bhi the aur ab bhi hain ke unho'n ne logo'n ko daawat-e-tuaheed aur sirat-e-mustaqeem ki taraf bulaaya. Wo apni koshisho'n mein kaamyab hue. Magar unho'n ne is tarah kisi se baeyat na li aur naahi tableegh ke liye ye andaaz apnaaya. Masalan

Imam Abu Hanifa, Imam Maalik, Imam Shafai, Imam Ahmad bin Hambal, Ibne Taimiyya, Ibn al-Qaiyyim, Muhammad bin Abdul Wahhab, Ibne Baaz, Muhammad bin Uthaimeen رحمہ اللہ waghaira.

Allah Ta'ala in sab buzurgo'n ko jawaar-e-rahmat mein jagah ataa farmae. Ameen

☞ Ibne Taimiyya رحمہ اللہ farmate hain: *“Kisi aadmi ke liye jaaiz nahi ke wo kisi se har sacchi ya jhooti baat par saath dene aur uski taabedaari karne ka ahd-o-paemaan le aur ye ke jisse wo dosti kare usse ahd karne waala dosti kare aur jisse wo dushmani kare usse ye bhi dushmani kare”*.

Wo farmate hain ke: *“Aise karne waala changez khan aur halaaku khan se taalluq rakhta hai ke unho'n ne jise apne liye accha samjha gehra dost banaliya aur jise apna mukhaalif samjha, use pakka dushman qaraar diya. Aise logo'n ko faqat Allah Ta'ala aur uske Rasool ﷺ ki itaa-at ke ahd-o-paemaan ka irada karna chaahiye”*. (Fataawa Ibne Taimiyya: V28 P16)

Is liye ham Tablighi Jamaat aur uske paerukaaro'n ko ye kehna

¹ T: (چہ جائیکہ) let alone that, ke alaawa [RSB]

² T: (دفاع) Bachaao, defence [RKT]

chaahe'nge ke wo Allah Ta'ala aur uske Rasool ﷺ ki ataa-at-o-farmabardaari ka azm kare'n. Wo wohi kare'n jiska hukm unhe'n Allah Ta'ala aur uske Rasool ﷺ ne diya hai aur us baat se ruk jaae'n jisse Allah Ta'ala aur Rasool Allah ﷺ ne roka hai.

Aakhir mein kehna chaahunga ke ham sab ko is baat ka ba-khoobi ilm hona chaahiye ke jo daawat Rasool Allah ﷺ ke manhaj aur tariqa ka khilaaf hai, uska naam koi bhi ho, wo kaha'n se bhi phaeli ho aur usko phaelaane waale chaahe koi bhi ho'n, dar-haqiqat wo dushmano'n ki chaal hogi, jo deen-e-islam ke saath din-raat elaan-e-jung kiye hue hain. Bazaahir us jamaat ka naam islami to hoga, magar khufiya taur par wo deen ki imaat ko zameen-bos karne ka sabab ban rahi hogi. Ye kahaawat mashoor hai.

Deen ko apno'n ki talwaar se hi nuqsaan pohoncha aur darakht ki shaakhe'n kaatne waale kulhaade mein darakht ki tehni ka hi dasta hota hai.

Arab mumaalik mein in jamaato'n ke zariye aqida ka bigaad paida karne ki koshish sirf aur sirf is liye ki ja rahi hai ke ye islam ki aakhri panaah gaah hain. Is liye zaroori hai ke aise aqaaid-o-nazariyaat ko nikaal bahar phenka jaae. Uske khatraat ko bayan kiya jaae. Ham Allah Ta'ala se dua karte hain ke wo hamare aur musulmano ke tamaam mulko'n ko dushmano'n ki resha-dawaniyo'n¹ se mehfooz farmae aur dushman ki khatarnaak tadbeero'n aur shar se hamare ilaaqo'n ko bachaae. Ameen

Main kitab ke aakhir mein *rukhn kibaar ulama committee-o-ifta committee* Fazilatush Shaikh Saaleh bin Fauzan al-Fauzan رحمه الله ka shukriya adaa karta hu'n, jinho'n ne is kitab par nazar-e-saani farmai, isko tasheeh aur taqdeem ke sharf se nawaaza aur is par mufeed haashiya-jaat ka izaafa farmaya aur main un ulama ka bhi shukr-guzaar hu'n, jinho'n ne is baat ki wazaahat bhi kardi ke saahib-e-ilm aadmi ka Tablighi Jamaat ke saath nikalna aur uski hikmat kya hai? Ke wo unko samjhaane aur raah-e-haq ki taraf daawat dene ke liye ja sakta hai.

¹ T: (ريشه دواني) Aisi saazish ya kaarwaai jo fasaad ya sharaarat ke liye ho, sharaarat, fitna-angezi, daud-dhoop, poshida koshish [RKT]

Kyounke us jamaat ne haq baat ko jahaalat ki wajah se tark nahi kiya, balke wo haq baat ko pasand hi nahi karte, wo to apne manhaj, apne usool-o-qawaaid, apne aqida aur program ki taraf logo'n ko bula rahe hain. Jabke wo aqida jo Kitabullah aur Sunnat-e-Rasool ﷺ aur Salaf-e-Saaliheen ﷺ se saabit hai, uski zabardast mukhalifat kar rahe hain.

Wo logo'n ko islam ki taraf nahi, balke apne mazhab aur apne firqa ki taraf daawat de rahe hain. Unki tableegh qatan haq baat ki tableegh nahi, kyounke wo naahi tauheed ki daawat dete hain aur naahi khud haq baat doosro'n se qubool karte hain.

Allah Ta'ala hamare mohtaram shaikh ko jazaae khair ataa farmae aur unke ilm mein barkat de.

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى
نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.